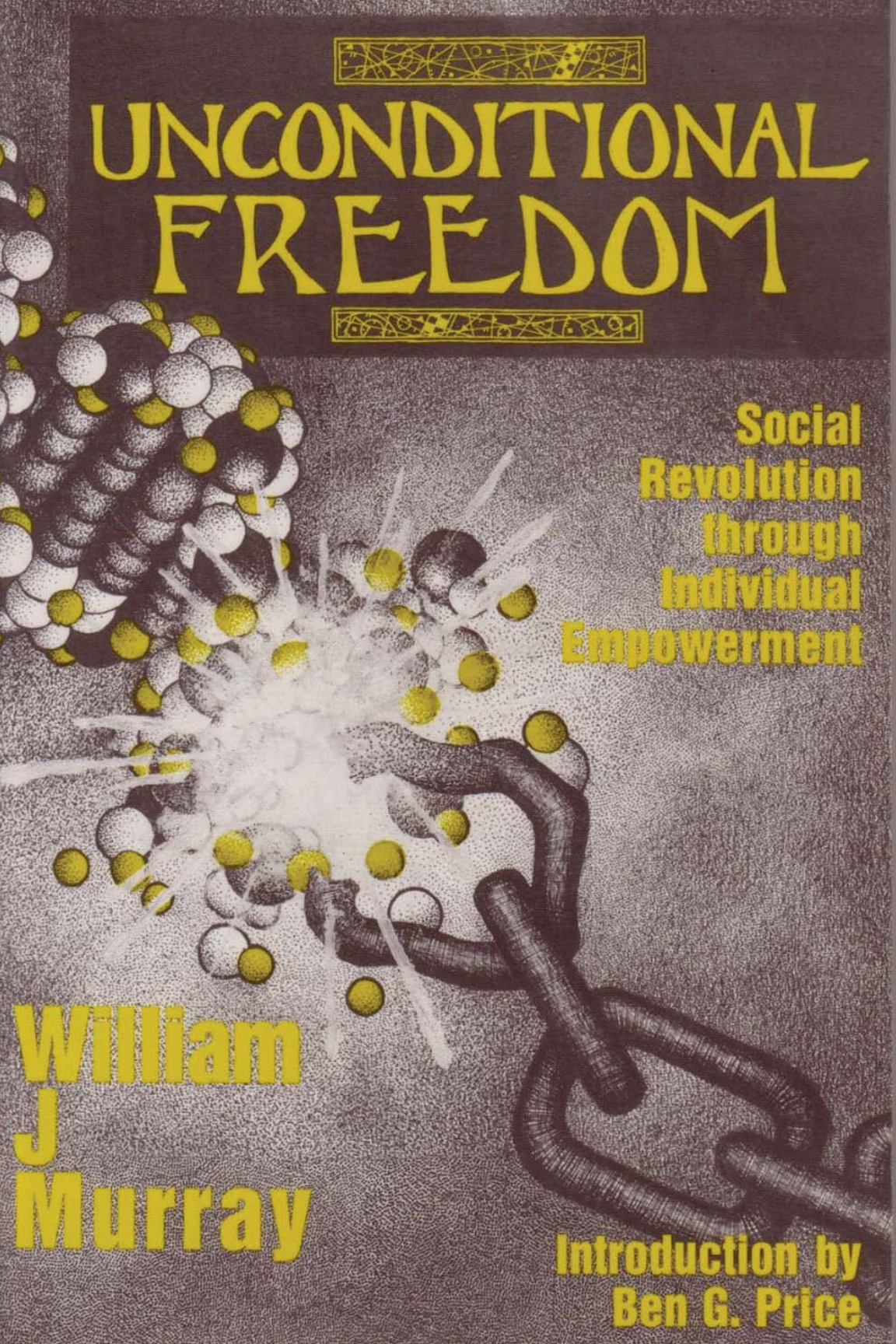
UNCONDITIONAL FREEDOM



Social Revolution through Individual Empowerment

William J Murray

Introduction by Ben G. Price

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Introduction
"I'll See It When I Believe It"
by Ben G. Price

You'll have to choose for yourself what to make of this book. It won't help you decide what to think, as you'll soon see. But it *will* invite you to discover a *purpose* of your own, based on an infallible inner dynamic with which you have probably lost touch. You won't get off easily, nor should you, since a whole universe of possibilities is being opened up to your discretion. You'll have to "abandon all hope" that what you thought you knew has any connection to the *real* world, as it is. It will be natural to expect some disorientation.

You are in for a wild ride as you read this book! It isn't really a book; it's a package of symbols designed to trick your mind into releasing "hormones" into your blood stream that will force you to grow up. Take it, page by page, and feel a change come over you, a second pubescence. But this time you won't be driven by an involuntary urge to mate with a receptive sexual counterpart. Instead, you'll be driven by a conscious desire to couple with existence, to take a new identity that shucks the husk society wraps you up in, to lend your ears to a different rhythm and to dance to the music of the spheres. To *face* the music, and like the tune.

Clear that! Wipe the slate. Erase the tape!

Oh, you are going to have to be careful with this book! Don't let it become "popular." For God's sake, don't let your kids read it! It will stifle devotion, deflate the spirit of faith, incite those destitute of right-

eousness to seek salvation in their own justifications. In brief, this book is a short-cut to hell.

Whoa! Time out!

Scientifically, the text leaves much to be desired. It gives us few quantitative hand holds, and it doubts the veracity of temporally isolated observation. This is a book no one in his left mind can abide.

Wait a minute. Slow down. Listen...

Reality can be interpreted in infinite ways, just as a book can be read and understood in the light of different biases. According to William J Murray, our myths model for us the reality we will experience. Society supplies us with the "machine language" that lets us run our reality programs. This algorithm is built on a system of symbols, a labyrinth of mythic forms that sublimate our archetypical blueprint for constructing the reality we project "out there" to believe (be-live) in. Unfortunately, as Murray makes clear, a blueprint society supplies each of us for constructing a collective reality results in a mansion with bars on the windows and locks on the doors. In effect, by following the thought patterns we inherit through education and socialization, we build mental barriers that keep us confined to thoughts and behaviors that ensure the continuance of society itself, no matter the cost to us as individuals.

This book talks about the possibility, which *we* must choose to realize, of a limitless realm of experience and being. Some will read it and think they have read a "New Age" recipe for channeled enlightenment. Some pedants will see in it a sociological tract replete with proposals that "ought" to be pending legislative consideration. For others it will strike home as a remarkable philosophical proposal that invites participation in the unfolding of its tenets. But to understand it in its most liberating terms, the reader will have to escape New Age, sociological, philosophical, and all other limiting templates constructed moment-to-moment by viewing the world through our reality filters. Murray tells us how this can be accomplished.

No reader will be wrong in interpreting this text according to what the author calls the individual's "inner dynamic." No analysis fails that matches the inherent purpose of our being with the circumstances of our encounter with existence. Some will find in these pages haunting echoes of the whispers of their innermost secrets, ideas that are suddenly restored to respectability.

Murray insists that he is *not* required to prove the validity of his ideas because any such "proof" will rely on a sequential presentation of already suspect symbols. Any "logical proof" therefore amounts to nothing more than arranging symbols we've adopted and brought into in a sequence that ends with the symbol we are claiming to "prove."

Pavlov's dog "believed" that food would only appear at the magical intoning of a bell. The bell was a symbol, ingrained into the dog's experience through repetition. Whenever this symbol was activated, the dog's experience of reality was profoundly affected. In fact, physiological changes were brought about: he became excited and salivated involuntarily.

We are in no better shape, psychologically believing as we do that security and happiness magically spark into existence whenever we follow implicitly the droning inner commands of society.

How would Pavlov classify any dog that would turn up its nose at the sound of the dinner bell? Would he say it is aberrant because it did not act "normally"? Wouldn't this define abnormality in terms of the dog's refusal to verify the experimental hypothesis? The behaviorist probably would have gone even further, classifying the "statistically insignificant" dog as potentially dangerous owing to its rebellious nature. Being "statistically insignificant" is probably a greater danger to the dog.

And how would we classify people unwilling or unable to fulfill the ringing demands of society? How do we judge those among us who sniff at the dinner bell of conformity? Guilty by reason of insanity? Sociopaths and highly dangerous? Statistically insignificant? Or merely overcurious and too smart for their own good?

Perhaps too intelligent for society's own good, if we are permitted to state the facts fairly and without bias. Murray makes this point with admirable precision. By showing us the escape route out of the kennel, he leads the way in turning life back into the adventure it was meant to be. An adventure all too few of us seem interested in embarking upon, considering the table scraps we've come to love.

Despite the author's disdain for supplying a "proof" of his assertions, to which we could then hitch our old assumptions about the real and turn this discussion into a veritable Iditerod, there *are* points of departure from consensus reality, jumping-off points that make the leap from conformity to unconditional freedom a little less hairs-raising. The abyss over which we must leap will never be less bottomless.

But once we finally make the leap, abandoning old myths, that same abyss undergoes a fundamental change: no longer a precipitous chasm that threatens our security, it is transformed into a limitless, horizonless expanse, open to us as a whole new realm of freedom.

So what are these points of departure from conformity into unconditional freedom? Admittedly, these jumping-off points are high in the hills of the noumenal world, and even then quite a trek off the beaten path of common sense. Readers having a passing familiarity with quantum physics from any of the plethora of published popularizations will recognize some of the themes Murray adopts for the presentation of a new mythology to serve as our upgraded mental "machine language."

The Superposition Principle, for instance, offers a profound understanding of how we come to observe reality as we do, from different *frames of reference* (Murray uses the terms "scale and position"). According to this principle, a quantum system is made up of a matrix of multidimensional field vectors. Like the many different radio signals that exist in the electromagnetic spectrum passing though you undetected at this very moment, the whole of creation is a woven fabric of potentiality. While quantum dynamics says that observation of a quantum wave is necessary to "collapse" the wave into a definable and describable event/object (comparable to turning on a radio and tuning in to one particular frequency), the Superposition Principle insists that, even upon observation, a whole universe of perpendicularly intersecting field vectors are necessary to sustain the substantiality of the "object," though these aspects of reality go undetected as a rule.

Defining reality as *only* those points of intersection observable through a socially mandated template is the source of our individual disharmony with the world. In this book, William J Murray tells us we can have access to a much larger and beautiful cross-section of creation. But first we've got to put a crack in the dinner bell of conformity and proclaim our liberation.

Murray's premise, that existence is a multidimensional matrix of interdependent systems, is supported by the Superposition Principle, but the reader should avoid the preconceptions of logical argumentation. Common sense notions of cause and effect, premise and proof, rely on time's flow as an intrinsic aspect of reality, when in fact it is an artifact of our mode of observation. Unconditional freedom allows us to make *choices* based on unobstructed access to the whole of crea-

tion, rather than *decisions* based on sequential thought and cause-effect "evidence" imposed on the grid of reality by our conditioning.

Murray explains how *choice* allows non-sequential transcendence. *Decisions* use symbols, language, definitions, and the general rule of exclusion to break down the matrix of reality into segmentary concepts. A new idea is unacceptable unless it can be manipulated into a symbolic sequence where it forms the sequential conclusion. By the time this occurs, it has been sapped of its liberating characteristics and sanitized to "safely" coexist with the uninspiring drivel that passes for everyday thinking.

Unconditional Freedom integrates powerful and liberating ideas gleaned from many frame-of-reference-independent sources of knowledge, to create a bold synthesis that puts the power and responsibility for re-inventing reality into the hands of the individual and out of the reach of those who would limit us to a sterile existence.

Why re-invent reality? Because society's model for the acquisition of knowledge and an understanding of our natural position in the matrix of existence is obsolete. Murray rightly says that we are reality's co-creators, but we need more latitude in the choices we can make.

The problem with our old archetypes, paradigms, and myths is that they are maps of a predefined territory. They allow for no independent ventures into unknown territory. We are compelled to use their sequential logic and casual reasoning. These in turn force us to adopt polarized premises that become the basis of our most fundamental life decisions. And if our premises are biased, the resulting decisions are likely to be out of kilter with our needs.

Society is the culprit here, because it insists we use its antiquated blueprint. The old mythology incarcerates individuals within a prison of associations that may be meaningless outside a social context, making a natural, creative existence all but impossible. Because the creation of a new calculus for harmonious being directly challenges the status quo, the full force of society's arsenal of symbols is brought to bear against any such project, to oversee its utter failure.

Society's intolerance of symbol innovation is not difficult to uncover. Regardless of the emotional factors impinging on our assessment of incidents like the siege on the Branch Davidian compound in Waco, Texas, or the firebombing of the MOVE headquarters in Philadelphia, Pennsylvania, the underlying conflict that dictated the horrific conclusions to these debacles of civility was between the authority

vested in a paradigm by society and the temerity of individuals who chose not to be incorporated into the general consensus.

That there should be *only one* preeminent world view, a set of sublimated mythic archetypes that re-calculates every individual experience into a set of conclusions about reality identical to our neighbors': this is the absolute denial of the sovereignty of the individual as arbiter of his own life. It is an underhanded revocation of each persons' right to pursue a unique purpose and find fulfillment in the uninhabited choices made. And it makes individuals servants of the institutions of society, rather than recognizing them to be the source of any institution's legitimacy.

Striking out into the unexplored wilderness of reality, alone and without official sanction, independent souls open themselves to ridicule and persecution. This will be unavoidable until that time when a critical mass of individuals find unfettered, unconditional freedom to be a natural and enviable way of life.

If you find yourself being a little put off by Murray's adoption of terminology from old mythologies, such as "angels" and "archangels" to describe certain positive noumenal phenomena, check your assumptions and see if you aren't allowing your reaction to be dictated by a socially ingrained pattern of thought. The symbols themselves should be tools for us to use, not molds into which our ideas must be hammered to conform to a predetermined topology.

Murray writes of "informational beings," and people as "collections of entities." He sees each "entity," identified as a *real* object in an observed frame of reference, as a superposition of other interlocking entities or "informational beings" in the multidimensional grid of creation. When we judge our observations, presuming each entity to be a singular and unconditional self-reifying fact of being, we fail to interact with reality at all. We blame the whole person, for instance, for "bad" manifestations of behavior, and never succeed in changing the behavior through reward and punishment, since these target completely different entities in the construct we take to be a "person."

There is something Gurdjieffian in this idea of multiple essences, but Murray has discovered a new way of understanding the conundrum of the phase-shifted "I." He makes knowledge of the real implications of this difficult concept accessible and unmysterious.

Richard Schlegel wrote in his ***Superposition and Interaction*** of the impossibility of anything "real" existing in its own right without connection with the whole of existence:

> "Were a material body to exist in only one state in which it is observed, it apparently would be a kind of shadow object, lacking the rest-energy property that places it among the substantial, energy containing entities of nature."

There is nothing unconnected from reality about the book you have in your hands. Even its most out-of-the-ordinary ideas are grounded in experience available and verifiable to you *first-hand*. The sterility of your old models disconnects you from creation and causes you to make destructive decisions. This might be *your* time to choose to return to the real source of your strength and well-being.

Relativity Theory shows that an enormous amount of energy is concentrated in the tiniest atomic particles. This is a way of saying that the particle is itself the intersection of a multidimensional complex, a knot in the interwoven fabric of existence. Untie that "knot" by "splitting" the atom, and a tremendous energy is released, resulting in the un-creation of the atom. Consensus reality is the Gordian knot of concepts that ties us to the pier of society, against which we are battered and may be sunk in the current storm whipping through creation. It takes little ingenuity, but great force of will to debunk obviously obstructionist rules, cut the bow line, and be off to sea.

Amazingly, as William J Murray makes clear, we have the ability to affect our world on a fundamental level. We can, by adopting a new formula to reckon our position in creation, by taking mastery over the "scale and position" of our observations, create and uncreate, assemble and re-assemble the world in ways that dwarf Copernicus, Galileo, Newton, and Einstein. All that is required is our freedom from prior conditioning and our willingness to take charge of our ontological emancipation and self-empowerment.

Author's Foreword

The response to ***Anarchic Harmony: The Spirituality of Social Disobedience*** has been, at least to me, amazing. Even before its May 1, 1992, publication date I was doing radio talk shows across the U.S.A., the hosts at first skeptical (putting me on for the controversy — and ratings, I suspect), but then in most cases, as we spoke and I explained the concept, most jumped the fence and backed the book.

I believe this is because the book speaks of the one thing we all so desperately want to hear: *the individual has the inalienable right to be who they are and do what they want in creation.* Though some might respond to that idea with fear, Anarchic Harmony provides the mythology to connect us fearlessly, *spiritually*, to that which our hearts demand.

Everywhere I spoke, whether in person or over the phone, a single issue raised its ugly head over and over — the intimidation, the guilt, the shame, and the fear with which society keeps us from pursuing our individual destinies. Society is in the business of making us afraid of each other, and especially of life without *its* presence.

Section I of this book, *A Mythic Guide to Social Revolution*, brings to life the relationship between the individual and society — any individual, any society — and presents a more detailed mythology that fully empowers the individual in that relationship. The specific terms I use in this book are not to be taken literally — they are sym-

bolic terms only. The individual reader has the complete authority to use their own words whenever they want, whatever helps them to feel more comfortable.

Joseph Campbell wrote that modern man has no myths with which to relate to creation; those provided by society serve society at the individual's expense. To most modern readers, a *myth* means something insubstantial, illusionary. Let me set the record straight.

Since *reality* can be perceived and interpreted an infinite number of ways, specific and intricate definitions are of no value or use to a wide variety of individuals. *Myths,* on the other hand, only *demonstrate* the forces and principles of creation, and can be used by virtually anyone — as long as one doesn't get all caught up in the semantics.

The terms I use in Section I are there for only one purpose, to establish a modern, *mythic* understanding, individually *empowering,* which *demonstrates* the relationship between the individual and our cultural order, *and how we can use that relationship for not only our fulfillment, but for the transformation of society itself.*

Section II, *The New Age of Individual Authority,* is for the stout of heart and fearless explorers only. In it I intend to violate many of our most cherished New Age philosophical concepts and, indeed, some of the very ideas I have put forth in Section I and even in ***Anarchic Harmony***. The reason will become clear, but for now let's just say that the programming of society runs unbelievably deep, matched in subtlety and power only by our own *denial* and *self-victimization.* It is necessary to gain a clear understanding of who and what and where we are before we can even hope to start accepting our own power and authority.

You see, I'm not one of the "nice guys" of the New Age. I don't play by the rules or stay within acceptable limits. Just as there are radical, hard-edged environmentalists who push ecological protection to the edge and beyond, I'm here to explore areas that have heretofore been held, pretty much, as off-limits.

Many New Age or alternative press readers are quite familiar with the concepts of co-creation, quantum dynamics, mental holographic field projection, and other titles for the forms and process of this creation we live in, which I call the Hierarchy of Living Systems. If you've done any reading at all in these fields you have a basic understanding of the principles by which we are all integrated into and each responsible for the so-called co-creation of our section of reality.

There are reams of information on the validity of these concepts, which are daily being "proven" in the areas of physics, medicine, and psychology. By now we all know that the old establishment is failing, that a new paradigm of freedom — mental, spiritual, and physical — is emerging. Recovery programs all across America teach self-emergence, self-healing, and self-empowerment, and spiritual seekers throughout the world are returning to themselves and to the natural world to find the answers.

By whatever name, *anarchic harmony* is the foundation of these principles; that the infinite universe creates perfection, exists in a state of perfection, and has always been perfect, but it is our own self-imposed limitations that deny this perfection. Whatever the level of our denial, that is the extent of the limitations we perceive. In the unlimited, unrestrained perfection of nature, what would appear to be anarchy from a limited, prejudicial viewpoint can be seen to be complete harmony from a broader perspective.

Anarchy is the unconditional, unrestrained expression of each entity's *Inner Dynamic,* or soul, or purpose in the world. Just as the perfect expression of the individual purpose of each system, organ, and cell in our body, though wildly varied and anarchic, produces exquisite harmony for the entire body, so too does the uncontrolled, unlimited expression of each individual spell harmony for the entire human race — and the world.

There are, however, deeply imbedded concepts that invisibly guide our actions throughout our lives on a second-by-second basis. Many brave souls that understand the nature of reality become depressed and terribly frustrated when facing the unbelievable horror of day-to-day life — the boring, uneventful, moment-by-moment sequence of events that chain us to a narrow corridor of reality that we *know* is only a slim slice of creation, but we have such trouble getting past or beyond.

How do we become that which we want to be? What prevents us from experiencing a broader range of creation? What is it that locks us into this particular brand of reality, when we know there is so much more?

Section II *assumes* that the reader is in this mental and spiritual position, accepting their own power and authority, but to some degree daunted by the persistent insistence of "the usual," the droning situations they face every day. It is my contention that being "nice," or playing by the rules that we have been indoctrinated with since our

birth, is a crippling disability that puts strict, unconscious limits on our freedom in creation.

If one still demands to remain in denial and refuses to step into the scary realms of true authority, power, and freedom, then Section I will be just so much spiritual/philosophical techno-babble and Section II will probably scare the pants off of you. For those that have made the choice, get ready for a wild ride — we're going to knock down the walls and rip up the floorboards that keep us imprisoned in the hellish box of "normal life" and consensus reality. We're going to give ourselves true power — the power that comes from a workable, mythic understanding of ourselves, combined with the unlimited freedom and authority with which to act.

However, if you want to remain in blissful denial, if you demand to cling to the values and concepts that allow you to remain in the womb of security and structure, *don't read this book*. You may not be able to go back to your nice little Pollyanna world.

Section I:
A Mythic Guide to Social Revolution

Prelude One: **Sir Gaston and Young Valence**

"Is science truth, Grandfather?" young Valence asked Sir Gaston, his mother's father, who was studying the heavens through a large telescope.

"Eh? What did you say?" the wizened old man asked, his hearing not what it used to be.

"Science, Sir Gaston. All the men of the court say that science is truth, that all else is superstition, lies that play in the hearts and minds of men and women."

"Who told you such a thing?"

Valence looked down at his slippered feet. "Why... all my friends say so. My father and his friends all agree on it."

Sir Gaston clambered off the ladder he was perched on, took off his viewing glasses and slipped them into his pocket case.

"Let me show you something, Boy," the voice cackled, leading the youth to a candle-lit table by the huge windows. There on the table were three enormous tomes stacked upon each other and one open on the desk.

"These are the Books of Knowledge, young Valence. Here," he reached his withered hand over to the opened book and flipped a couple of pages back. "Tell me what you read there."

Valence leaned over the dusty table, careful not to spill the inkwell that was open with quill inserted.

"These are charts that describe how a nuclear accelerator might change one element to another. And on this page is a description of how chemical reactions in the schizophrenic brain are affected by color, mood, and sound."

Old Gaston startled the boy by loudly dropping the top book of the stack onto the open tome, seemingly unheedful of the importance and age of the volumes.

"Now, read the date here and tell me what it says."

Valence read it silently at first and then spoke out loud. "Why, it is another science log from fifty years ago. It says that the elements are immutable substances made of definite component parts." He stopped, as a giggle fell from his throat at the absurdity of the claim.

"Go on," Gaston commanded.

"And on the next page, there is a report accepted by the community of psychologists that psychosis is physically untreatable, that it is all just improper thinking and delusions!

"Why, that isn't true! Everyone knows that genes and environment can produce chemical imbalances that are treatable both environmentally and chemically! How little they knew fifty years ago!"

Gaston was not amused. He opened the third book, smelly and caked with dirt, and slid it onto the new pile. "Read."

As he did so, Valence's eyes widened. "Grandfather! It says here that two hundred years ago scientists believed it possible to transform one element to another through chemical processes, and that our lives were destined by the stars... and that mental problems were evil spirits that could be cast out by a combination of ritual and sacred foods!"

"Sort of a combination of chemicals and environment, eh?" Gaston inquired, a wicked grin on his face.

Valence's gaze fell on the remaining Book of Knowledge. "What is in that, Sir Gaston? Does it have any more ridiculous scientific discoveries from the past?"

Sir Gaston closed the two older books and replaced them on the pile and pointed at the one used to record current scientific knowledge. "In time, be it a thousand or merely a score of years, this book will be the one on the bottom of the stack, and your child or great-great-grandchild will look through it and snicker at our so-called great knowledge, just as you snicker at the truths and knowledge of other ages.

"Now, what does that tell you of science?"

The cheer was gone from the boy's cheeks as he pondered the question, his self-importance deflated. "I guess it is not the final answer after all."

Valence looked up at the bearded old scientist. "Then, if science can only provide answers that change every few years, there surely are no answers and all is meaningless."

"Oh, brighten up, you dullard." Age and arthritis had made old Gaston quite cranky. "At any time, with any tools, the nature of the universe is quite evident."

"Evident?" Valence asked, dumbfounded. "The only thing that is evident from those books is that the answers depend entirely upon the kind of tests and tools you use to look for them."

"There you have it," Gaston applauded. "Scientific truths are simply the reflections of the methods, tools, and beliefs of those conducting the investigations and experiments. When the methods, tools, and beliefs change, so too do the 'truths.' "

"I was wrong," the elder scientist admitted, "you are no dullard."

"But that means then that there are no truths, because spirituality, religion, and reason are also simply beliefs."

"And it troubles you that science is the same?"

"Yes!" Valence demanded. "There must be some truth to the universe!"

"And so we have uncovered it, young man; we choose, by accepting beliefs in the areas of science, religion, and reason, what these truths are and live accordingly. We each construct our Palace of Truth in creation (or let it be constructed for us, more often than not), then imprison ourselves within its walls."

"Then, if science is just so much belief, why do you record its progress in such detail?"

Sir Gaston nodded sagely. "Whenever my colleagues grow too arrogant and self-important in their so-called 'knowledge,' I like to show them the 'science' their ancestors felt similar pride over."

"As a matter of fact, I believe it is such a time to bring out the Books of Knowledge. Help me, young Valence. There is much arrogance afoot in the land."

Chapter One: **Understanding Anarchic Harmony**

In ***Anarchic Harmony,*** many terms were used to familiarize us with the form and processes of creation which will be used again in this book. These terms include:

Hierarchy of Systems — all things in creation are comprised of infinite systems and are in turn part of infinite systems, stretching out through creation in every dimension, fully integrated and interdependent.

System Reorganization — the universal action of birth, change, death, and rebirth that breaks inefficient systems down into component parts and reuses them to form new, more efficient and harmonious systems.

Symbolic Manifestation — all things we perceive in creation are symbolic manifestations of infinite component parts, observable in various formats from different vantage points.

Scale and Position — these are coordinates that determine the current area of action and observation of a symbolic manifestation.

Inner Dynamic — the guiding force within each entity that provides perfect motivation and is in complete harmony with all the forces of creation.

Ego — the programmed agent of society within us that evaluates everything according to an arbitrary agenda and prohibits the free expression of the Inner Dynamic.

Transcendence — the ability to move beyond the conflicting, dualistic evaluations of the Ego into a broader symbolic manifestation capable of fulfilling the needs of the Inner Dynamic; also to expand into the various hierarchical systems we are a part of.

Heroism — the rejection of society-produced knowledge and the acceptance of our own responsibility to fulfill the programming of the Inner Dynamic, regardless of the perceived ramifications and intimidations of society.

Anarchic Harmony — what appears to be an anarchic confluence of action from a limited perspective can be seen as complete, interdependent harmony from a broader perspective.

Anarchic Harmony defines creation when all entities (or symbolic system manifestations) exhibit their inner dynamic without alteration, evaluation, or restriction. What appears to be anarchy from our terribly limited perspective creates harmony for the whole. When we try to reprogram ourselves based on the virtually insignificant slice of reality we can observe and interpret, we cannot help but become ineffective and destructive, because we cannot account for the infinite forces beyond and below our range of observation.

No matter how we extend our observations of creation, we can still only perceive that which is within our realm of scale and position, a thin slice of infinite reality. So to assume that we perceive the entire individual when we look at them physically is like saying we perceive the entire cosmos when we look at the stars — we are observing a relatively insignificant portion of the entire phenomenon.

The *individual* is a phenomenon whose current physical characteristics are virtually insignificant compared to its larger structure, a structure unavailable to our ludicrously limited physical senses. We cannot see its history and future, its mental arrangement, its subatomic arrangement, or its position in the larger systems of society, mankind, Earth, and beyond, or its changing, evolving system organization as it moves through time. All that is completely hidden from us, yet we blindly believe that the person we see and communicate with is *all* of that individual.

Death is nothing more than physical system reorganization, the reorganization of a very limited portion of the individual in a very limited area of its existence. To say otherwise is to arrogantly assume that our insignificant range of physical perception can observe something more than a related insignificant portion of reality. We are like ants assuming that there is nothing more to humans than the bottom of their sneakers — it's all we can perceive, so that must be all there is.

The physical world is just one minor aspect of the vast arena of reality, and we have gathered more than enough evidence describing the underlying structures of the physical world to enable our integration into the harmonious whole and the fulfillment of our designed purpose. That designed purpose is a *living dynamic* at the core of our multi-dimensional *being* that acts as a *blueprint* for our infinite existence. Uncovering that dynamic and following its direction implicitly, welcoming whatever mental or physical system reorganizations are necessary along the way, is what is meant by *obeying the will of God, becoming "one" with the universe, eternal life, salvation, going with the "flow,"* etc. By allowing, even *helping* your subsystems to reorganize as you follow your dynamic purpose, the necessity for major system breakdown and reorganization never materializes. You have eternal life, so to speak.

Oh, physical death may come, but there will be no need for the breakdown and reorganization of your mental make-up if it is effective and constructive according to your dynamic and surrounding reality. It will continue on.

People fear death because they feel that it is an end to their identity, to their *Ego*. You need not encounter *death* to experience the total breakdown and reorganization of your self-identity; we have examples all around us of people who, for one reason or another, shed their old identities and construct whole new ones. For some reason their old belief system can't support events in their lives, so these people undergo a period of breakdown and reorganization, becoming completely new personalities. What happened to the old person? Didn't that old person *die*, or break down and become reorganized as the new individual, who is now capable of handling the information that caused the breakdown? As we grow older, or pass through time, do we fear the death of the individual we were as we become a new individual?

It is by embracing the nature of reality and seeking out and implementing our inherent dynamic purpose that we find the true order and meaning in life. The understanding of the hierarchy of systems describes how all things are part of a living entity, and how all beings are exactly equal, no matter their position or perspective in the multidimensional universe. System reorganization harmoniously delineates what birth, change, death, and rebirth are and how they operate within the hierarchy.

Accepting the principles described by reality gives us insight into the teachings of many of mankind's greatest individuals — it grants us the conceptual tools to understand the true meaning of forgiveness, compassion, humility, and love. How can we "love thine enemy" when we have no way of understanding *why* he or she *deserves* to be loved, how their belief structure and ours are exactly equal? How can we obtain "oneness" with the universe, if we don't understand exactly how we are part of that hierarchy of systems?

Modern man has not been provided with the proper conceptual tools to make sense of the modern universe. Understandably, the old tools no longer work because they do not incorporate an understandable modern context. The old explanations, which were excellent *at the time*, don't use mankind's current views of the universe, the individual, and society. We have no way of making sense of the vast amount of apparently self-contradictory mythic information modern life unfolds before our senses.

By discarding our errant mythology and observing life openly, we understand that what we perceive of creation is a *symbolic manifestation* of the infinite systems and processes at work, reflecting the design of our inner dynamic *as it is interpreted by our belief system.*

If the world is our enemy, the cause lies solely within ourselves. What we interpret and the *way* we interpret it can only come from one source — *what we believe creation to be and how we believe it to behave.* We choose what we see of creation around us, *and* we choose *how* we see it. In doing so, we define our *position* and *scale* in creation. Because creation can be interpreted from an infinite variety of locations and scales, we have an infinite variety of "realities" we can choose for ourselves. We need to choose a way of symbolically understanding the world that puts us in harmony with creation.

Throughout the history of humanity, different societies have chosen various ways of interpreting creation around them. Some choose to view life in a very divisive, categorical method that separates the individual from the rest of the universe, seeing the physical world around them as a mechanical *"reality."* Others choose to personalize the various manifestations with human-like attributes, calling the various manifestations *angels, spirits, demons, ghosts, gods and goddesses*, etc.

The specific terminology is completely unimportant *as long as it reflects and supports the inner dynamic's interaction with creation.* Any labels or names that inhibit or alter the dynamic's operation in creation should be immediately discarded and replaced with more effective designations.

The specific terminology of our society is, by and large, ineffective in helping the individual manifest his or her inner dynamic. It divides individual against individual, human against the elements, race against race, class against class, religion against religion, instead of providing the individual with the understanding that the one important aspect of life lies in manifesting our true inner dynamic, not in arguing over semantics.

In the natural world, the individual expression of the inner dynamic manifests in breathtaking beauty and harmony. Imagine if flowers argued over the proper color, or length of stem, or number of petals, or aberrant sexual behavior. What if flowers fought and exterminated each other, eliminating those that did not follow the accepted rules, or restricted all other flowers to follow certain guidelines and principles? What if a certain flower size, color, and aroma were defined as "the best" and every other flower did their best to emulate it, dyeing their petals, going on diets, restructuring their stems and leaves? Would we ever know the wonder of walking into a meadow full of the awesome beauty of a multitude of various wildflowers? Wouldn't all those identical roots sap the same nutrients out of the ground for so long that the earth would become depleted and all those identical blooms would die? How would new and wondrous blossoms evolve and thrive, if they were immediately ostracized and condemned by the uniform society of flowers?

What would honey taste like, with naught but one kind of flower to extract nectar from? From where would any variance of fragrance come?

In the natural world, untold beauty and harmony result from each entity manifesting its own individual dynamic. Our society uses terms in defining reality for its citizens that prevent our acceptance of this, instead choosing to divide and confuse us. Instead of concentrating on fulfilling our inner purpose, society has us fulfilling *its* desires, using hatred, intolerance, self-righteousness, justification, blame, and guilt.

System reorganization, inner dynamic, scale and position, symbolic manifestation, transcendence, Heroism, and *Anarchic Harmony* are inclusive terms that are meant to unify humankind, to allow us to accept individual interpretations and celebrate them, as we joyously celebrate a forest or meadow profuse with individual creativity and expression. With wonder we behold each flower's (or other entity's) individual manifestation; so too should we view each *human's* manifestation of his or her inner dynamic.

From the multitude of organisms on Earth we find an infinite treasure of learning, understanding, and sustenance. There is an infinite variety of colors, fragrances, foods, building materials, medications, creative techniques and processes that have helped sustain and guide the human race. Our survival is due to our ability to adopt the procedures and techniques of other creatures and forces for our own benefit. By observing and learning from nature, we learned to use fire for heat, fur and hide for clothes, sharp objects to protect and hunt; we learned to eat of the vegetables and fruits of the Earth and how to raise crops, how to fish, how to camouflage ourselves, how to build protective homes and barriers; we owe our existence as a race to the very beings we are now destroying because we have lost our respect for and connection to them.

We understand that no system is generated in creation without a specific, living inner dynamic, or *purpose,* that is meant to manifest perfection and harmony at and beyond its *scale* and *position* in reality.

Before humans evolved on Earth, there was quite a bit of perfect harmony and peace. Why, then, did the Infinite Entity create humanity, when all it seems to be able to generate is pain, conflict, and destruction, where before there was only anarchic harmony? And why is this Entity suffering our presence for so long, when it can easily be rid of us?

It *must* be that, locked deep within each of us, lies a great *potential* for the manifestation of harmony and perfection that would

greatly benefit our area of creation. As the Entity restructures and reorganizes the human condition to attain this goal and unlock this potential, our duty is to *manifest our perfect, living, inner dynamic*, no matter our situation or the consequences, to aid in this progression and maintain our own peace, harmony, and perfection, regardless of the outer circumstances.

Prelude Two: **Wave-forms**

The wave-forms existed as infinite expressions, bound together throughout time and space in perfect harmony and unison, pulsating with energy and limitless creative possibilities, existing without predetermined structure. They looked out into the cosmos and saw limited ghost-creatures that looked upon them from a particular, insignificant slice of creation and called them quarks, leptons, and gluons; from countless other portions of the infinite-dimensional universe, other creatures looked upon them and saw other manifestations with entirely different names and qualities.

The wave-forms chuckled as they looked out upon the myriads of life forms, each stubbornly believing theirs was "reality," not for a second imagining that they might be perceiving only the fraction of a percentage of input available to their natural and extended sensory equipment. They wouldn't see that their sensory world was interconnected with a vast realm that was beyond and below their ability to examine, that what they could observe was symbolic of the vantage point from which the wave-forms were observed, not of any limitations the wave-forms had in themselves.

With glee and respect, though, these possibility-functions looked out, unbound by space and time, and saw creatures that understood their nature, and knew they had access to all of infinite creation. These creatures understood the nature of the wave-forms, and could

re-align their perceived reality simply by deciding to reposition themselves.

This was the difference between the beings they saw; those that respected creation as perfect and moved themselves about to maintain balance and harmony; and those that arrogantly insisted that they were perfect and attempted to manipulate creation to maintain their status. They were two entirely different races of beings, but at a certain scale and position they could both be viewed as members of a race of entities called *human beings*.

The wave-forms laughed as they watched the beings that chose arrogance flash by and wink out of existence, choosing for themselves a brief existence without change or alteration in a creation that thrived on life, growth, and transformation, vainly attempting to throw a yoke on the wild and free surges of the infinite.

They looked with admiration at those which instead respected creation around them as perfect, open to learning and true wisdom, and so had accepted the keys to immortality and transcendence, able to move into any arena and flow with any change.

Chapter Two: **The Mind-Society Relationship**

"Society" is simply a set of arbitrary evaluations that define life for man. It is a program, an organism, a natural part of the hierarchy of systems that has become ineffective and destructive. Let's view this system as a series of symbols that, when strung together, represent a generally accurate description of the *program*, or *mythology*, or belief system of society.

Bold, upper-case letters represent *categories* of beliefs — *"A,"* for example, represents *security*. *"B"* might represent *responsibility*. The next symbol, a bold number, *"1,"* represents a general definition of the category. *"A1,"* then, would mean *the standard, accepted, societal view of security,* or a home, permanent relationship, wealth, health, etc.

A second, lower-case superscript will, for our purposes, represent our programmed course designed to fulfill our concept of that category; so, $A1^a$ might mean we go to college, develop a career, get married, have a couple of children, invest in health care insurance and retirement funds, etc., in order to attain our view of *A*, which is *A1*.

Let's say that there are 26 such categories that make up our mythology (just for the sake of forming a mental, *symbolic* understanding of our belief system), A-Z. Further, let's say that each category can be defined by the superscripts *1-9, 1* being the common social definition, 9 being... well, we'll get to that later. For now, it will be said that to

move towards 9 is to move away from the common, accepted social definition.

The second set of superscripts, a-z, follow the same rule; to move from "a" to "z" is to move away from the common, socially programmed path to attain your definition of *A*, to less socially acceptable pathways.

A symbolic interpretation of our ego, or belief system, along strictly socially acceptable concepts would then read:

$A1^aB1^aC1^aD1^aE1^a...Z1^a$

It would be highly unlikely that anyone would have such a program, so let's see a more likely belief system, or individual ego:

$A3^bB2^fC5^aD4^kE2^s...Z2^r$

Armed with this symbolic representation of our belief system, we are much better equipped to understand *and act upon* both the processes of our own mind and its connection to society.

Each individual section, or belief area, could be broken down further into specific actions in specific conditions, down further into individual thoughts and associations, and on further into the very group and sequential firing patterns of the neurons represented by those individual thoughts.

Remember, all systems are comprised of infinite systems and are component parts of interconnected, interdependent systems, and this is a perfect example. Another system this mental structure is part of is our physical body, as it is the hardware in the brain that determines the chemical production and distribution throughout our bodies. The make up of our belief system directly impacts the physical condition of our bodies.

For example, you find a wallet with $5,000 dollars in it. You are an "honest" person, but your child has been sick and needs a $5,000 operation. You are a religious man, and have been praying for the money for the operation.

Depending upon the categories, their *status* in the overall belief structure, and their relationship to each other, we perceive the event a certain way, or as the physical manifestation of our own belief system. The physical "reality" of the situation can be interpreted an infinite number of ways, but as individuals we choose to interpret it according to our own ego patterns and then justify it by claiming it is *reality*.

A wide variety of decisions can be made, just as there are many courses of action available in any situation that arises. Our own ego

can here be seen as an interconnected, interdependent *hierarchy of systems,* behaving precisely as everything else in creation behaves.

Developing this *symbolic* picture of our mind gives us a better understanding of our relationship with creation, how we evaluate the world, and why we do what we do — for most of us, these things have always been pretty much a mystery. They cannot be *precisely defined* by either physical or psychological science, or a combination of the two — like everything else in reality, they can only be *symbolically* understood.

Let's say that in the above event you decide to use the $5,000 for your child's operation. The situation sets up a direct confrontation between three categories — your religious views *(S)*, your beliefs concerning responsibility *(R)*, and your honesty program *(H)*. Also involved are love, security, fate — actually, every part of your belief system is consulted before coming out with the decision. The action you take cannot help but be in conflict with specific categories in your belief system, because each category views the situation according to its own agenda.

Sitting on top of this *board of consultants*, you make the decision, even though several of the members of your mental board are unhappy with it. Some wanted you to donate the money to the church as an act of faith; others wanted you to turn the wallet in to the police; another wanted you to call the owner and explain the situation.

According to your overall pattern, you *should* have called the owner and given it to him — and would have, under *normal conditions*. But, due to your child's sickness, your belief in the power of faith, your recent prayers, and the "coincidence" of the $5,000 amount, your action didn't follow the normal formula. Now, we have to *justify* our action to ourselves and, in all likelihood, won't get out of the situation without an unhealthy dose of *guilt,* which further complicates our belief pattern and decision processes, making it all a tangled, convoluted, indecipherable *mess*.

Another way of symbolically understanding our mental hierarchy of systems is by looking at another such hierarchy we are all familiar with — the symbolic formula that guides our physical manifestation. DNA, or our genetic code, is a physical hierarchy of systems (our physical body) in coded, symbolic form. It is *representative of our physical manifestation*. It connects us physically to our ancestors

and descendants, and provides us with certain *parameters* to which *our physical manifestation is limited to a certain degree.* If our genes have the parameters of our being tall, blonde, and blue-eyed, then we would have a hard time being short, brunette, and brown-eyed.

We could aggregate the entire program encoded in our DNA into a general physical guideline, or break it down infinitely into chemical compositions and interactions. We could take each "section" of DNA and discover what it "means" to our body, and how each section interacts with the other.

Scientists are currently working on mapping out human DNA, or defining the *categories and superscripts* of the DNA code. However long this coded list turns out, our human body will still represent the overall effect of the DNA guideline.

Our physical body is part of the physical world, and its manifestation can be symbolically represented by the DNA sequence. The same can be said of our *mental body*, or our belief system (ego). It is a part of the mental world, which includes society and mankind, and can be represented symbolically by the previously described belief system sequence, or as an aggregate symbol that represents the individual's entire belief system.

Just as our physical bodies are "programmed," so are our "mental bodies." Just as we have the ability to dramatically affect our physical manifestations with diet, care, exercise, drugs, etc., we also have the ability to dramatically affect our mental body with ideas, beliefs, meditation, prayer, etc. Though our body might have an inherent inclination toward heart disease, we can counter that inclination by supplying the body with agents that prevent this from happening — whether in the form of foodstuffs or activities, or by generating medicinal chemicals from within our own body.

Through our understanding of the infinite hierarchy of systems and the relativity of scale and position, we realize that we, as individuals, are a part of systems that stretch out in every direction and dimension. Our physical and mental structures are connected to the organic hierarchy of systems in this way as they evolve, through system reorganization, towards a harmonious existence with creation. Just as the body and mind have intrinsic *dynamics* that guide their existence in reality, so too does our *spirit*.

Before we get into the spirit, let's use our symbolic understanding of the ego to gain further insight to the hierarchy of systems we are a part of.

Medical science is currently passing through a wonderful threshold — that of coming to an understanding of the relationship between mind and body. In decades past the medical community held that the human body was some sort of inviolable, perfect creation until it was attacked by disease, or decay, or from other outside, physical manifestations. This amounted to refusing all responsibility for any physical malfunction that occurred; there was something outside of ourselves to *blame* the problem on. And that was the focus of the treatment — eliminating the outside "cause" of the problem.

Now, we are developing a more accurate symbolic model of our physiology. Our genetic code gives us wide parameters within which we have almost unlimited potential — for constructive or self-destructive activity. We find that our lifestyle, our attitude, and what we consume plays a major role in our health and our aging process. This is a scary responsibility; no longer can we *blame* others, natural processes, or "bad genes" when we have the capability to take control of our own bodies through proper diet, exercise, positive attitude, and the elimination of destructive activities.

This demonstrates the interconnectedness of the various "systems" of the individual; the *mental* hierarchy is thoroughly integrated with the *physical* hierarchy, as well as the hierarchy of systems that *surround* us — the weather, the food, and day-to-day situations. It is all a churning cauldron of interactive, integrated activity.

To demonstrate just how interconnected and interdependent all these systems are, one only has to attempt to *change* just one aspect of one's life. It is near impossible, because that one "thing" is built solidly into a massive construction of action and interaction.

For example, a person abruptly changes his life (we'll get to understanding the "changing" process later). How does this affect his relationship with those around him?

First, those around him are generally cut from the same mental mode, being part of the same society. Mother, father, siblings, aunts, uncles — all part of a sub-society of similar ideas and concepts. The man's wife and children — all similar. This social sub-system stretches out virtually infinitely, just like our physical manifestation, but it can be

symbolically represented as a single entity by a certain observer at a certain scale and position — our male subject. He views these people, even though some are tied to other social sub-systems in ways he cannot see, as his little personal circle of family and friends.

Just as the separate categories of our mind combine and interrelate to form the overall system, so too do the individual egos of our social sub-systems interrelate and combine to form larger conscious entities.

Ever notice how everyone behaves differently in different social and personal settings? How many tend to fulfill their "role" in certain group dynamics? Again, the psychological sciences are uncovering the guiding relationship processes that we are all a part of, further breaking down the barrier our society has long held between our "selves" and everything else. Just as our physical body must be viewed as an integrated part of the physical world, our mental body must be viewed in the proper context — a member of the *mental community.*

We are trying to symbolically understand our mental arrangement and its relationship to those around us. Having an accurate understanding of his or her materials and tools enables a carpenter to build the house he or she wants; having a proper mental picture of the construction and processes of the human heart allows the surgeon to conduct a successful triple bypass operation; having a proper understanding of our mental materials, tools, and interaction will allow us to gain control over it and *build* what we want of it.

We should also understand that each individual has its own *aggregate symbol of itself and of its "community" standing* within its symbolic Ego; these aggregate symbols also affect our every decision and perception.

What happens when someone abruptly changes his life? Why, it throws the *whole thing out of kilter.* It changes the *entire structure* of everything around it, both individually and as a group. Not only has the formula been altered, the representation of the formula in each individual has been altered as well, thereby altering their personal *ego program*, their neural firing patterns, and the resulting chemical composition in their physical bodies.

Like a bell ringing throughout creation, our every action is of vital importance. The individual's life change is bound to cause system change, because the whole system now has to be rearranged and

adjusted, to either *account for the presence of the new program or to get rid of it and account for its absence.*

It is easily understood how our physical body is a flowing, changing manifestation of a control program, or our genetic code. By using similar symbolism, we understand our ego and the mental world, or society, with a much greater clarity. Our mental makeup is a flowing manifestation of its control program, the ego.

Just as the physical world is constrained by certain physical laws that man must understand in order to survive and flourish, so too the mental world has laws which we must understand to become effective and progress. Flourishing in the world physically means nothing more than accepting it for what it is and accepting your integral relationship with it and dependence upon it; the same can be said of the mental world. "Understanding" the physical and mental realms is nothing more than having a symbolic representation that allows you to live effectively and constructively in creation.

Prelude Three:
Artificial Ingredients

$2X6H^2(¶x4)[4n(¶+f^2X7K)-32/X] = Z9$, or Anarchy = Harmony was the balance of the world in those days. The body of the world kept itself alive and vibrant, each being living according to its nature without worry or hesitation.

Each symbol on the left of the equation represented thousands of subprograms and variations, yet no matter how they varied or shifted, the balance was always Z9.

One day there came a variation in the formula, deep inside the subprograms of the "4n" category, that grew to call itself humanity. For a long time this deep subprogram fulfilled its portion of the formula, but over time it grew to think of itself as something other than a part of the formula — it grew to think of itself *as* the formula and disregarded the rest of the codes and subscripts, severing its ties with its brethren.

As $4n_{2b(x-y)}$'s arrogance grew, it began altering the flow of the program with artificial restrictions and ingredients. Instead of thinking first of the world, "humanity" thought first of itself, and like a wild cancer began reprogramming the air, the water, the food, and the land.

$4n_{2b(x-y)}$ did not understand that it was an integral part of the program, and that by altering it, filling it with the physical, mental, and spiritual products of its blind arrogance, the entire program was changed and quickly became unable to support $4n_{2b\ (x-y)}$.

By looking only to itself, proclaiming itself and what it could survey of the program as the only important parts and disregarding the rest as unimportant, ignoring and even vilifying huge, unseen parts of the program it could not perceive, humanity went right ahead destroying itself, no matter how it tried to stop or fix things, because all its actions were based on its own arrogant view of creation.

A student raised a solar flare as the professor, a wise old red star surely twelve billion years old, ceased red-shifting the information.

"Yes?" the instructor sun-spotted back.

"I don't understand. You say that it was the artificial ingredients that doomed the subprogram of 4n. Aren't all things in the cosmos there naturally?"

The student, a particularly lovely blue sun with ten fresh, hot planets spinning about it (a sure sign of puberty), was eagerly awaiting a reply.

"An artificial ingredient, my child, varies in specifics depending upon your scale and position, but is summarily described as this: any thought or product that is not based on the assumption that the whole program is perfect, and is designed to correct perceived 'flaws,' will invariably destroy the offending being."

The blue sun looked bewildered. "It seems inconceivable that such a deep subprogram could view itself with such arrogance. I mean, compared to us, those microbes are nothing. They cannot see into the gravity wells, or hear the tachyon winds, or send messages with the neutrino waves."

Another sun, a premature red giant (and quite a bully of a solar entity), shifted in its gravity well, sending agitative quivers throughout the quadrant. "The stars are the mightiest of beings," it bellowed in a churning spectrum of heat and x-rays.

"And therein you are guilty of the same arrogance that destroyed $4n_{2b(x-y)}$. That shock wave you just emitted, large youth, is itself an artificial ingredient, because it is based on disrespect and arrogance — disrespect for entities around you, and the arrogance of your own position. Each time you foster or support an artificial ingredient, you are charging straight toward your own demise, because you are changing the very environment that is responsible for and sustains your existence."

"How do we decide then, what to do, whether or not it is damaging our own existence?"

"Since we are all part of the program, within each of us is a complete understanding of what we should and should not do. Arrogance and knowledge refuse and alter these inner instructions in both ourselves and in others, supplanting them with actions based on severely limited interpretations of the program. We listen to our cores and act out of respect and love for the whole program."

The muscle tissue cell, DNA-87Q(1154), closed the book and sent out happy RNA to all the little ones gathered about. "Now, wasn't that quite a fanciful tale?" he asked.

"What is a 'sun'?" one of the fresh ones asked.

DNA-87Q(1154) recognized the lad as the son of 54Q(863).

"They are the warmth beings that supply heat to the tissue-worlds of the Gods," he replied patiently with a stream of informational proteins and enzymes.

"I don't understand the story," one child complained.

"The moral of the story is this, young one: do as your DNA commands. When the disease cells, or the artificial-ingredient chemicals come and try to convince you to do other than that which your double-helix heart advises, beware! Even the Gods and those that are Gods to the Gods must obey their heart or face destruction.

"When you fail to live according to your helix, God sends forth the antibodies and white blood cells of the immune system to purge those that have disobeyed the law — and we can only blame ourselves. Let not the bone cells or nerve tissues confuse or intimidate you, because as soon as you do other than what your purpose is you will be taken by the red river of life and purged from the body of God... and if our God acts untrue to his inner design, then his God will do the same — not out of spite, but because he is not fulfilling his purpose.

"But for our God to more easily fulfill his purpose, we must strive to fulfill ours."

54Q(864) continued his questioning. "So we look to our helix, just as the suns looked to their cores? Without arrogance or fear, disregarding what others say is truth?"

"The helix within proclaims the truth as it is for each individual cell, and answers not to the morals, ethics, or laws of any other. When each sun obeys its core, each God his heart, and each cell its double-helix, then all are in harmony and experience perfection."

Chapter Three: **The Mind-Physical World Relationship**

In the last chapter we gained a clearer understanding of how we are part of the infinite Hierarchy of Systems; we also gained an idea of why it is so hard to change and why change often causes dramatic occurrences around us — it is because the stack of symbols is built so solidly and enmeshed in so many systems.

Just *what* is our personal, inherent *dynamic*, and what is its relationship to our physical and mental codes? How does one move beyond this conflicting tangle of programs and superscripts and gain a clear understanding of his or her *purpose* in creation? Is there something beyond the mental program level? Is there, perhaps, just an ever-increasing hierarchy of programs and systems that are impossible to decipher? Is there any use in understanding these systems and attempting to untangle them?

There can only be one answer: *of course* there is an infinite hierarchy of systems that we are part of; *of course* they would be impossible to decipher; and of course *we don't* need to attempt to "untangle" them, because we have within us the *perfect guidance* of our inner dynamic, which only fails to manifest perfection and harmony when *it is not allowed to.*

Perfect harmony is sewn into the fabric of the atomic structures that comprise molecules; the sum of these perfect dynamics create various types of cells; the sum of the dynamics of these cells make a

human being, who is a harmonious culmination of infinite, anarchic dynamics.

How did all of this *perfect harmony* create such distress? The answer is, *it didn't. Disharmony is how we choose to understand the reorganizational process of a humanity that is undergoing drastic change*, as the Infinite Entity breaks down some systems and reorganizes them into new, more effective systems.

Our inner dynamic desires to continually rearrange us into harmonious manifestations; if we do not allow it, we begin breaking down into subsystems that creation *can* use to implement its processes. If we do not *allow* and *encourage* change, the universe will use us as it can and *force* change when necessary, resulting in *perceived disharmony and conflict*. Our perspective from the old, ineffective position we refuse to abandon views the harmonious reorganization of systems as painful, turbulent, and full of conflict. If we allow and encourage inner change as the Infinite Entity does its work, we view all as harmonious and proper — because we are perfectly in tune with it!

One way to understand this is to see that, just as the physical world evolved through *system reorganization* into a self-sustaining eco-system of harmony and perfection, *so too is the mental world of humans* evolving into a harmonious sphere of perfection. Just as different species and strains of life evolved through the processes of birth, change, death, and rebirth in the transformation processes of creation, so too do the *mental species and strains of belief systems, concepts, and ideas* — because these things are *living entities*, every bit as much as any dinosaur, human, or amoeba, and the realm they inhabit is every bit as much a world as is the planet our physical manifestations reside upon.

What most of us don't understand about inner change is, how can the mental world actually affect the physical world around us? How can it alter physical events?

By now, most of us recognize that our mental state is obviously *hard-wired* to our physical body, that its health and welfare reflects the harmonious neural pathways and chemical production generated by an "in tune" mentality. What is not so obvious is how the *entire physical realm* is also hard-wired to our mental state, and how it manifests into physical reality a reflection of our belief system.

We are connected to the physical world through our physical senses — taste, touch, smell, hearing, and sight. These sensory proc-

essors interpret, consciously and subconsciously, an enormous amount of physical data. What our minds perceive and how we evaluate this information depends entirely upon the state of our belief system. Not only that, but *how we react* to this world also depends upon the state of our Ego, how it has been trained and programmed.

As touched on in the previous book, we are programmed in every aspect of how we perceive and evaluate creation, indoctrinated into believing our view is part of some "reality" that can be defined and proven.

Let's examine how two different individuals perceive a phenomenon, process the information, and then react to it. We'll call these two individuals subject *A* and subject *Z* as we continue with the example.

A looks at the phenomenon... let's call it *PI*... and interprets it as something to be feared and distrusted. This sets in motion a whole range of physical ramifications, those which occur within the body we are familiar with. Let's examine some of those that occur *outside* the body.

Let's say *A* starts demeaning and avoiding *PI*. He spreads rumors about it. Soon, he starts hating *PI*. Now, whatever *PI* really is, it represents something to *A* that invokes fear and distrust. However, any positive result that could come from *PI* is lost to *A*, because he avoids and dislikes it.

The relationship between *A* and *PI* is such that *A* is taking many physical actions in the universe based upon his fear of *PI*. The way he speaks, the places he goes, body language, subtle tonal qualities, perhaps his scent and an infinite number of other reactions are all altered because of *this choice of how to view PI*. All of this is interwoven into *A*'s day-to-day life, affecting his choices, the ramifications of those choices, his relationships, his perceptions, etc. It also affects how those around *A* view both *A* and *PI* — among other things.

Subject *Z*, however, views *PI* as a challenge, a harmonious process. His physical reactions in the world, and the resulting ramifications, *have* to be very different from *A*'s. Through thousands of daily decisions, actions, and nuances, surely in a wide variety of ways we cannot even begin to perceive, our *perception* of reality *creates* reality around us.

Let's set up a specific example. *PI* will be a car that has broken down. Subject *A* is full of frustration and anger, immediately sending

poisons throughout his system. We can assume that, since anger and hostility have instantaneous negative repercussions within what we normally call our body, then those same mental reactions must have similar repercussions in what we now understand to be the larger manifestation of our body — our life situation around us. Just as we manifest chemical poisons in our body that detract from its perfect operation, we manifest situational "poisons" in our life that are disharmonious and negative.

Perhaps *A*, very structured in his thinking, calls a co-worker for a ride to work, and complains and bitches the whole time. His work suffers. He gets into arguments with his wife or girlfriend. He believes there is much he cannot do without a working car, and so becomes more frustrated. He doesn't want to impose on friends, and becomes irritable with them, subconsciously resenting their freedom and mobility.

Subject *Z*, on the other hand, has an entirely different view of life. His car breaks down, and instead of seeing only difficulty, he or she sees only opportunity. The job isn't that far away, so he decides to jog or ride a bike to get in better shape and help the environment. He starts feeling better and healthier, and his attitude at work improves. His friends like having him over more, because he is positive and addresses life in an upbeat manner. Jogging one day, he meets new people and new opportunities open up.

You may think that *real* life doesn't work that way, but by now we have assimilated enough of the underlying principles of creation to understand that this *must* be the case; if our attitude is negative and limited, and we manifest dysfunctional entities within our human body, then we are surely creating similar manifestations all around us. If we are confused, or undecided, or a mass of conflicting impulses, this also appears all around and through us.

When a social belief system is comprised of many self-conflicting thought patterns, that which manifests is also self-conflicting and defeating. Our mind becomes like a great circular track upon which our powerful horses of thought race around endlessly, gaining no ground, running into each other, stumbling, galloping mindlessly at the mercy of socially imposed limitations.

For example, many of us want wealth, but harbor ill feelings toward the wealthy. We set ourselves up as "better" because of our "values," clipping our coupons and watching our pennies — every

action based, however, on the deep-seated belief that money is scarce, that if we don't watch out, it will run out, or God will punish us. What we want on the conscious level is disdained on the subconscious level, which has a stronger hand on the wheel of our lives.

You might ask why this is so, why we cannot exercise conscious control over our subconscious. This is simply because the subconscious, or the individual belief generators, run twenty-four hours a day, creating our existence non-stop, while our conscious is employed maybe a few minutes a day. What must be changed is not the conscious, but the *belief system itself*, so that we are creating what we want all the time, not a pathetic few moments a day. This explains why diets rarely work, why those addicted to various patterns and substances can rarely change; they haven't changed the program.

The universe has created in each of us exactly what it wants from us; we ourselves set up hindrances and limitations that keep us from fulfilling those goals. So we become a confused mass of conflicting desires and emotions, bogged down and ineffective, living zombie-like lives drained of all energy and excitement, and all because we don't simply *choose* to do what we want and just junk all those things we believe that keep us from attaining this end.

Each perceptive decision and choice is a doorway through which an unlimited assortment and sequence of events may happen; if we bind ourselves to a certain range of options, then we have imprisoned ourselves to a certain scale and position, unable to move or grow. If we choose to look at creation negatively, we will certainly suffer the ramifications of that decision.

With this symbolic example we can understand the profound effect conscious *change* has in the world; changing how we perceive the world around us in effect *changes the world,* immediately within our own body, quickly in our lives, and in a rippling effect those around us and soon all of creation.

Prelude Four:
The Fishermen

Abe and Rupert were sitting by the river, their rods and reels lodged firmly in the mud of the bank. The sun glittered down through the early morning haze and off the black waters of the river.

Presently there was a tug on one of the fishing poles and Abe grabbed hold of it, played a bit with the creature on the other end, then yanked him in.

"That's a beaut," Rupert admired. He looked it over. The fat *ytilibisnopser* was almost translucent in color. It had five eyes, fur on part of its scaly body, and six purple fins stuck out at odd angles, one from its lips. "Yessireebob, fry that boy up with some *noitadimitni* and *raef*, and you're gonna have yourself a good, old-fashioned fish-fry!"

Abe grinned and nodded, removing the lethargic creature and dropping it into his *oge* basket.

As time went on both men caught several *dnim*-fish from the river *Laicos Thguoht*, dropping them into their *oge* baskets. They checked their permits to make sure they didn't exceed the limits as prescribed by the authorities at *Laicos feileb*.

That afternoon a stranger wandered by, his *oge* basket full and jumping with enthusiastic *dnim*-fish. He waved at the two men and walked up.

Rupert's eyes were quite large as he looked at the stranger's *oge* basket. "My, that's a lively basket there! What kind of fish you been catching?"

The man introduced himself as David, set his basket down and opened it up. Immediately a couple of huge, beautiful *dnim*-fish jumped out, one silver and one a golden orange. They flipped and flopped, full of life and energy. Strangely, the fish all had two eyes, long whiskers, no fur, and an interestingly bilateral fin arrangement.

Abe jumped back at the flurry of activity, not accustomed to the vitality of the creatures. His face displayed fear and amazement. "Wherever did you get such creatures? They look so strange! Are they possessed with some kind of deviltry?"

David laughed and jutted his thumb back the direction he had come. "No, no. Of course not. They are from the river *Larutan*, over the hill there."

Rupert had been inspecting the stranger's bag, and found a wondrous assortment of *dnim*-fish that he had never seen before, of all shapes and sizes, but all with the same general physical characteristics. And all very lively.

"Are they safe to eat? They look dangerous," Abe asked cautiously.

David smiled a knowing smile. "Are you sure the fish in this river are safe to eat?"

Abe stammered with indignation. "Why, my family has been eating the fish of this river for over two hundred years!"

"And in all that time, have any suffered from any kind of recurring diseases?"

At first angry at the suggestion, Abe caught himself taken off-guard as he recalled his family history. As a matter of fact, there were several repeated cases of *ecidujerp, dertah*, and *noissesbo*.

"You know, Abe," Rupert said quietly, "your uncle and great-grandfather Joseph both died of *ecnagorra*..."

"Yeah, sure, but that doesn't have anything to do with the *dnim*-fish in this river."

"Oh?" David asked, his eyes arched quizzically. "You two old-timers have the legs to go on a little hike with me? There's something a few miles upriver you might find interesting."

Abe and Rupert agreed, tying their *oge* baskets in the cool water to keep their fish and laying their poles down.

During the trek they became hungry, and David stopped and started a fire to cook the fish. The old-timers were aghast at his cooking techniques.

"You don't mean you're going to cook those fish over an open fire, do you?"

"Why, certainly."

"It's not safe," Rupert argued.

"It's not sanitary," Abe complained.

David laid a great golden *dnim*-fish he called a *ssenevigrof* onto the hot pan. "Why not?" he replied. "It is how your ancestors cooked their *dnim*-fish, back before all these new gadgets were invented."

"Well, I guess that's true enough," Rupert grudgingly agreed. "But we have no *raef* to season it with."

"Where I come from, we use this," David said, removing some green herbs from a pouch tied to his belt. "*Evol* and *yoj*."

Abe's eyes bulged as the stranger ground the herbs up in his hand and dropped them onto the cooking fish. "Where did you get those seasonings? I've never seen the like! What kind of store sells green leafy seasonings in a pouch?"

"They don't," David admitted. "The *evol* and *yoj* grow wild. I collected these seasonings myself."

The two men shook their heads. They had never heard of such things. Surely these blasphemous ways would poison anyone, but here stood a man robust with good health, energy, and color.

Soon the fish was cooked and David divided it up. He bowed his head and was silent for a moment, then ate.

The others gingerly sampled the meal; Abe's face scrunched in distaste while Rupert's fairly exploded in wonder and amazement.

"My God! That's the best fish I ever tasted! David, my boy, that's wonderful!"

He nodded, and looked at Abe. "And you, old-timer?"

"It tastes funny. Different. Don't know that I like it."

But he was hungry, and soon they had finished and resumed their hike. Along the way Rupert was feeling stronger and stronger, but Abe began complaining about cramping and dizziness.

Eventually, they reached their destination. There was a huge factory by the river. David pointed at it.

"Either of you know what that is?"

Abe squinted his eyes. "I sure hope you didn't bring us all the way up here just to show us that, young man. That there is *Laicos feileb,* where our river gets its name."

"The two of you ever go up past that building to fish?"

"My, no. The *Laicos feileb* issued warnings that the waters up there were unsafe. They even posted guards to keep anybody from fishing there by mistake."

"Oh?" The grin on David's face was bright and mischievous. "Well, what I've got to show you is just a little farther up, and you won't be doing any fishing, so you don't have anything to worry about."

The two old men had their reservations, but since they had come this far, and the young man had fed them, they decided to go on.

They were now just across the river from the large building, which was now more visible through the haze that was constantly being emitted from its huge smokestacks.

"Look," David motioned, and directed their gaze to giant sewer ducts that opened just above the river, pouring thousands of gallons of black liquid into the waters of the river. There were scores of rows of such sewer pipes, as many as there were smokestacks spewing dark fumes into the air.

"What's that black stuff?" David asked.

"Why, everyone knows," Abe answered disgustedly. "*Laicos feileb* is pouring nutritious and cleansing additives into the river to make it safe and healthy for all."

"Ah," David breathed. "And I guess the same is true of the smokestacks. They are pouring cleansing and healing vapors into the air for our benefit."

"Why, certainly. They have issued proclamations stating just that."

"Just a little farther upriver and upwind, then," David beckoned. The men went on.

After they passed the factory, a strange thing began happening. The ever-present haze began thinning. The waters became clearer and clearer. The two older men began noticing the colors and scents that abounded all around them. The bright green grass was alive with a profuse abundance of wildflowers. The sun was bright and warm on their pale skin. The air smelled sweet and brought the sounds of wildlife from the nearby forest.

"Come look in the water," David said, and they did so, seeing before them an amazing sight. *Dnim*-fish, like the ones in David's *oge* basket, darting and swirling about with life and gusto, along with all sorts of other creatures. There were so many you could reach out and grab one with your hand.

There was a screech above them, and they arched their heads upwards. To their amazement, the two older men beheld a sky full of *dnim*-birds of every size and color.

"This is truly a marvelous, wonderful place," Rupert said, his voice full of awe and appreciation. "It is so alive, so beautiful!"

"This is a fearful place," Abe announced in loud disagreement. "It is dangerous and wild."

"It is what the world is like before it passes through the land of *Laicos feileb*," David explained.

"It may be dangerous and wild, old friend," Rupert commented enthusiastically, "but look at it! Fish so plentiful, and just for the taking! No permits! No proclamations! Look around!"

"I want to go home and forget I ever saw this place," Abe moaned. "I'm feeling sick."

David nodded. "Very well. Rupert?"

Rupert looked over the new land, then looked back at his old friend. "I'm sorry, Abe, but I'm going to have to stay."

"Do what you want, then," Abe spat. "I'm going home where I'm safe and sound."

David promised Rupert he'd return soon and took Abe back down river.

Years later another proclamation came from *Laicos feileb*, further restricting the number of fish you could catch. His family was almost starving now, and Abe wondered how they would survive. He had noticed a couple of his grandchildren coughing and acting sickly, their breathing heavy and labored, and wondered if they had the *noitatimil* that was going around.

Some days, he thought of a land of bright sun and clear waters, of plentiful fish and birds and of beautiful flowers and scented air, and of an old friend he used to have.

On those days he wondered if he made the right choice, if life by the river *Laicos Thguoht* was as safe and healthy as he had been led to believe.

Chapter Four:
The Harmonic Path

At the personal level, we understand our physical body to be a chemically programmed construction designed to live in harmony with the physical world. When not properly used or cared for, the body malfunctions. By reprogramming the body with chemicals that are in conflict with its designed purpose, our physical manifestation becomes ineffective and destructive. Examples of this include addictive drugs, cancerous agents and additives, and meat and dairy products that cause massive fat and cholesterol buildups, resulting in cancers, blocked digestive tracts, and heart disease.

Ringing like a bell through creation, our physical dysfunction harms the rest of the physical world; the massive cattle herds and pork farms we have created to sustain our overindulgent meat diet produce large quantities of ozone-destroying gasses and consume enough grain product to free the world from hunger; the fertilizer and pesticide we must use to raise those crops is contaminating and destroying our land, streams, and wildlife; and the unbelievable amount of water that must be used to raise those cattle crops is quickly depleting all our fresh water resources. For several years, California residents have been on severe water rationing because of the lack of fresh water; what those residents don't realize is that it is not watering the lawn or filling their swimming pool or washing their cars that is erasing their water supply; 90% of their fresh water is sold to the agribusinesses that grow feed for cattle.

And this is done because the consumer demands it; we demand to destroy our own body. And that desire is reflected in the world because everything is solidly built into the same deck. Our personal, individual choices are visible around us in the condition of the physical world.

Our mental construction is in the same shape. There is a natural, DNA-like program that is the true guide for our mental body which has been supplanted by the destructive, socially imposed belief system. The mental result of this "overlay" is as apparent as that of our physical dilemma; we are a society full of mental disease and dysfunction.

Our true, inherent mental DNA, though, *is in complete harmony with creation*, just as is our physical DNA. *All aspects of our existence are internally orchestrated by a perfect, flowing guideline.* No matter at what scale or position in the *hierarchy of systems* of our personal being we observe or exist in, there is a harmonic set of "instructions." This *dynamic* exists in every symbolic representation of the individual, at every level and referential context.

Attuning oneself to this dynamic puts one in harmony with creation. Every system at every level is designed to follow this harmonious program. Problems only result when encountering a system *not in harmony with the dynamic of creation* — obviously, the society of man.

In day-to-day life, following your dynamic means making choices. Decisions are our way of creating in the universe; we decide what to do, what to say, what to eat, what to wear, etc.; with every second of our existence we create our reality. How do we know, then, if our decisions are in line with our individual, perfect dynamic, or are the result of the socially imposed belief system? Since every action is of vital importance to ourselves and the entire multi-dimensional hierarchy of systems, by what standards can we guide those actions?

Earlier we discussed our *Ego*, that which judges and re-interprets reality to conform with our personal belief system. Let's call that specific function of the Ego the "*Z*" category — the evaluation center, the part of our mental hierarchy that actually greets and makes the initial decisions about incoming observations, whether to admit them or not, what kind of spin to put on them, where to send them, etc. *Z* can be described as a mental doorman, editor, and propagandist, looking out for the mental creatures it serves.

Observational information arrives at *Z* to be interpreted, moves along to the various other categories (depending upon how *Z* decided to perceive the input), the decision is reached, action is taken, and *Z* observes and interprets the results, sending the information in for further action. Any result that doesn't conform to our perception of creation is ignored, re-interpreted, justified or blamed. As this process goes on, we commit to actions, decisions, words, and thoughts that support these mental entities and *create our reality according to their direction.*

In the process of getting in tune with our perfect *Inner Dynamic*, "*Z*" is, without a doubt, the crux of our problem. It doesn't allow accurate information into the ego because of the *damage* it would do. Honest, accurate information would cause the ego to have to be completely restructured, and that is often a painful, traumatic experience. By adjusting "*Z*" to allow the *observable structure and processes of creation* in to our ego without first being "processed," we have a perfect method for removing the *false dynamic* of society and uncovering our true, inner *mental dynamic*, completely in harmony with the honestly observed universe.

I call this state of "*Z*" *Z9*, or "*Zenine*" (Zen-ine). It is the simple *acceptance* of creation as you observe it *without definition, justification, or blame.* As your decisions and actions create your life, you observe it honestly, letting the unadulterated, symbolic manifestations affect you naturally. You don't have to justify your actions to anyone or anything; justification means you are giving your *creative power* over to that which must be given "reasons" for your actions. The same is true of blame; by blaming events, or people, or anything else, you are giving control of your life to that which you blame — you are essentially "justifying" your "failure" by "blaming" the event or result on something "out of your control," *instead of accepting the results as a true, symbolic manifestation of your creative action in the perfect hierarchy of systems.*

This means that if things go awry, or misfortune and calamity strike, or you go through a painful situation, you accept the responsibility for these things as being created by the forces within yourself (in the manner explained in the last chapter, and further examined later), and that the only way to change "things" is to change that which is within yourself — *your perception of creation* — so that,

through your infinite, second-by-second actions and decisions, you create *differently.*

The hierarchy of systems acts like a mirror; it reflects to us *exactly what we are creating.* The only way to take control of your life is by accepting this true power and responsibility and refusing to seek outside blame or justification for events as they progress (in effect, *blinding* yourself to your own creative power and *binding* yourself to the continuation of the pattern). If you don't change the program, the results will always be the same.

Zenine is also based on the "Zen" philosophy, which promotes a neutral path — neither yes or no, good or bad, positive or negative. It allows us *to transcend* these self-blinding, limiting *categorizations* and *evaluations* and simply act according to our harmonious inner dynamic, which is manifest on every level of our being — physical, mental, spiritual, etc. Our inner dynamic cannot be defined as this or that, or something that operates within these guidelines or according to those rules. As soon as we attempt to define it that way, we have limited ourselves to a certain symbolic manifestation, thus enslaving ourselves.

Our inner dynamic is like a river flowing through creation, a conduit of creative energy. The individual is a symbolic manifestation of that river on many interconnected levels. *Z9* represents honest acceptance of the creative ramifications of that dynamic, allowing our physical, mental, and spiritual manifestations to flow and change according to the needs of the dynamic. Setting up restrictions and limitations to mentally or physically "support" the creative tendencies of our dynamic may at first aid us, but will always eventually have to be discarded as the dynamic moves on. The more we cling to a certain set of beliefs, the harder it will become to move on. After a certain point, the system of the individual will be broken down and re-integrated into the hierarchy in a more effective arrangement.

Z observes and evaluates those observations according to our belief system. It is like an *immune system* that doesn't allow entrance to entities that might harm the makeup of our minds.

All symbolic manifestations in creation are living entities, and we must view them as such in order to have a proper representation of reality from which we can act. Our minds are actually a multiplicity of organisms, interconnected and interdependent, forming a hierarchical organization much like the cells, tissues, organs, and systems of our

physical bodies. Trying to sort through every thought and concept to weed out problems would probably be an impossible task, something akin to cutting open a human and trying to eliminate cancer cell by cell.

Fortunately, we do not have to attempt this task; we only have to consciously re-create our *overall* belief system *guideline* from its current status, say (*A4c*), to (*Z9*); the *Z9* program will act as an antibiotic agent that will "cure" the mental body by allowing *reality* to come in unfiltered, unevaluated, and unrestricted, breaking down and rearranging many subprograms to bring them in line with the true course and form of creation.

Z9 does not even have to be "created" by each of us; it can simply be invited in, as it is only my name for a mental entity that has existed for quite a while in the mental world. Most westerners would recognize it as the *Holy Ghost*, or the *Christ within*, though it has countless names throughout the cultures of the world, such as the *Entelechy* (Greek), *Divine Spark*, *Chi* (Chinese), *Atman* (Sanskrit), *Essence* (Latin), and the *Monad*, to name a few. Most individuals, when invoking or speaking these names, *already have a preconceived "knowledge" of what these entities are like and what they are about*. Instead of inviting in the "true" Christ, or spirit, *they are inviting in and praying to some entity that reflects what they already believe in* — they are only supporting their own inefficient and destructive mental structure. They are not inviting change, they are trying only to further justify their current belief system.

It is of vital importance to understand the living nature of mental phenomena, and just what *Z9* represents. The statement, "allowing in the true nature of reality" does not assume that there is indeed some objective, "true" reality; it means accepting that you are in fact creating what it is you are observing, as disgusting or disheartening as it may appear, and that every *sore point*, or imperfection, is a perfect reflection of an aberration in your own being. *Z9* is accepting the perfection of creation *and* the imperfection of our perception of it.

With the physical body, we look for food and consume it. Depending upon the quality of the food we eat, the harmony and balance of that which we consume, our bodies reflect that nutrition, harmony, and balance. Perfect, natural food, prepared in harmonious ways and mixed in good balance grants our bodies strength, vigor, and health.

Unnatural foodstuffs, however, create disharmony, disease, and imbalance in our physical structures. *The exact same holds true in the mental world*; our minds can only "eat" that which we provide for it. In the physical world, a constant diet regimen of "society" foodstuffs causes heart disease, cancer, and all sorts of ailments. We eat these prepared, processed, and stripped foods because society makes its foods available and easy to consume, while making natural foods hard to come by and expensive.

The same is true of mental foodstuffs; society restricts and vilifies all the mental organisms that do not come from its table, making them scarce and intimidating us away from them. The result is all the mental diseases and difficulties that reflect our physical state.

By inviting in the mental entities that are part of the natural state of creation, our minds and bodies start reflecting those perfect qualities — whether we understand them or not.

Just as society invades our minds and bodies and creates its destructive agenda regardless of whether or not we *understand* the process, so too can we invite the *powerful, living, perfect entities of creation* into our lives to manifest an abundant, powerful, perfect situation.

Z9 is merely our admission of our own total ignorance, the request for guidance and wisdom from the Infinite Entity. It is the dismissal of any and all preconceived thought patterns or beliefs so that the mental and spiritual beings that reflect the true nature of creation may enter us and guide our actions.

These tutorial and guiding entities are everywhere in the natural world, at every step and turn throughout the multi-dimensional universe, because they are the living, symbolic manifestations of the perfect forces of creation. Humanity has come up with many names and designations for these beings — spirits, gods and goddesses, Mother Nature, angels, devas, etc. They bring into us a depth of love, tolerance, compassion, forgiveness, and wisdom that can only come from being in harmony with creation and fulfilling our designed purpose, or inner dynamic, in concordance with that of the universal dynamic.

Being from the West, I prefer to call these entities *Angels*. In the great Hierarchy of beings that represent the harmonious forces of nature in our physical arena of scale and position, we can call those at the scale of planetary or stellar forces *Archangels*, those at a more

human scale *Angels*, and those that reside within the plants, waters, animals, minerals, and other materials and forces *Spirits*.

Just as a human is a hierarchy of living entities, so too are these entities all parts of a greater entity, all reflections of each other at various scales and positions. If we can look with an open, *Zenine* mind, we will find them everywhere, ready to teach and guide us.

But only if we permit it.

Prelude Five:
The Invitation

Mark was proud of his new archery set, given to him by Prince Randolph, a good friend of his. It was one of the finest the weaponsmith had ever produced, overlaid with gold and silver, with many wondrous carvings in the wood. His arrows were of the finest oak, straight and strong, the tips sharp and shiny.

It was spring, and as spring blossoms so does the strength and vigor of young boys. He had been taught by his parents and uncles to take care of his new archery set and to respect its power.

"Never point it at anybody," his father would instruct as he taught the boy how to shoot when hunting to obtain a quick, clean kill. "This is the power of life and death, and you must keep that in mind at all times."

But it was May and Mark was bored, so he took his fine bow and arrow and struck out into the meadows that surrounded his father's farm. As he walked, he began playing a game, as boys his age in this land would, that he was hunting highwaymen.

With arrow notched he would sprint and spring, shout a warning at his imaginary foes, then let a shaft fly that would stick handsomely into the trunk of a tree with a sharp *thunk*.

Soon, Mark tired of this. "The trees are no match for my skills," he bemoaned. "I need a moving target." So he looked about and spotted a quail. He crept up to within a dozen yards, and let the shaft fly, the steel penetrating a wing.

The bird cried out and flapped its wings in terror, causing the arrow to rip clear through and fall to the ground. Mark, momentarily frightened at its outburst, notched another shaft. "Foul highwayman, cry not for your fellow criminals, for I, Mark of Allendale, have no mercy for your kind."

The next arrow missed the scurrying fowl completely and the quail disappeared from sight into the treeline.

Overjoyed at the excitement, his heart beating wildly, his limbs full of strength, Mark continued his game with birds and small animals, wounding a couple and killing one, a rabbit, which he left in the meadow, not wanting to discontinue his thrilling game to take it home. Besides, his family had plenty of meat. His father was an accomplished hunter as well as being a great farmer.

Growing weary and hungry, and the hour becoming late, Mark returned home, unaware of the beast that followed.

At the supper table, Mark was on his second plate and had begun telling the story of how he had spent his day when his father interrupted, upset and angry.

"You mean to say you shot a tree of the forest? Then wounded a ground quail, injured a fox, killed a rabbit, and scarred a falcon in the air?"

Mark didn't understand his father's reaction. "Yes, I am becoming a very good marksman."

Unnervingly, his mother began sobbing. His father stood and threw his chair down. "You... you little *fool*! Did I not say that that archery set was the power of Life and Death? Did I not say to use it wisely? Did I not say to be responsible?"

"Yes, Father," Mark answered, his voice quivering.

The farmer panned his hand out over the table. "Do we need the meat of the rabbit? Did you even bring it home? No! And those other creatures — did we need their feathers or hide to live? No!"

"But, what harm was done, Father? They are only small animals — what can they do to us?"

Then there was a thunderous knock on the door and it fell inward, kicking up a great cloud of dust that masked the intruder for a second. Standing there was a giant of a man, covered with armor and carrying a huge club.

Mark's father ran angrily to the man. "You cannot just barge in here! This is my home!"

The stranger swung the club, which had a nasty, sharp spike protruding from its end, and drew a hot bloody gash across the farmer's arm, sending the man sprawling to the floor.

"Fendril!" Mark's mother screamed, rushing to her husband's side.

Mark, not short on bravery, reached for his archery set above, hanging on the wall and notched an arrow. He pulled the string back with all his might and let the bolt fly.

There was a loud *ping* as the arrow ricocheted off the intruder's heavy armor and drove into the ceiling.

The man laughed, a remorseless, cold-sounding bark that filled the house with its deep vibrations. "My father, the King of Tserof, gave me this new club! Isn't it wonderful? And my armor, a gift from the smith of Wodaem. Isn't it grand!"

With that he swung the great club and a chunk of the wall crashed, with chips and splinters of wood exploding into the room and striking Mark's sister, Merry, in the face.

Mark listened to her cries and felt helpless fury surge through him, knowing that if he attacked the stranger he would surely die.

"You don't have the right to come in here and harm us like this! This is *our* house! This is *our* home! We did not harm you!"

The giant laughed. "What do I care of your rights? What do I care if you are harmed?"

"Why are you doing this?" Mark begged with tears in his eyes as he listened to his Father's groans and his sister's wailings.

"I grew bored, so I ventured forth and saw your cabin."

"Have you no respect for others? What if someone came into your home and did this to you?"

"Ah, but someone did, youth," the giant answered mysteriously. Before Mark's eyes the giant changed into a quail with a torn wing. Unbelievably, the quail continued speaking in the giant's voice. "Someone barged into my home just today and injured my good left wing."

Again the creature changed, this time a hobbled fox. "And I, I too was invaded by one who was bored and disrespectful. I agree with you, human youth, the giant has no right to do this."

The giant reappeared, grinning beneath his armored face-mask. "I have all the right I need, boy. I have the strength and will to do whatever I want, whenever I want. Why should I respect that which is less than I?"

The wonderment had dazzled young Mark's mind. "You... you are the spirit of the creatures of the meadow and forest."

"Aye — you knew not what power we have, human boy, because you cannot see all that we are and are connected to, and so you have no respect for us. Now see what it has cost you!"

"But we have killed and eaten of animals for years and you have not come!"

Fendril staggered to his feet and spoke. "That is killing that is done out of necessity, with respect and honor, for a purpose, my son. The One Spirit recognizes this and has treated us back with honor and respect, blessing our crops and giving us abundant food and lumber for warmth.

"Today, you did not respect the life-spirit of the trees and acted with mischievousness. This is what it felt like to them. They had no power to reason with or force you to stop, but they could have killed our crops, or sent forth hordes of rats or other vermin, or sent diseases forth to claim our health and lives."

Mark watched as his father turned to the giant without fear or anger and kneeled. "I recognize the infinite power of the One Spirit, oh mighty Manifestation, and bow to it, and ask forgiveness for my son."

The giant lowered his club and placed a gentle hand on Fendril's shoulder. "You have always been favored by those of the One Spirit, farmer. You work and play with respect and honor in your heart for all."

Mark walked up to the giant, understanding now that it had been he that brought this disaster onto his family, and extended his weapon to the armored creature. "I ask for your forgiveness, spirit creature. I have acted out of arrogance and carelessness. Spare my family and punish me."

"Punish?" The thing again smiled. "That is not the way of the spirit, youth. You have sown havoc, and so have reaped it. You are connected to your family, and so they have suffered as well, just as the family of those you harmed have suffered.

"Go forth and plant respect, honor, and love in the world of humans and you shall receive it back. This you know. Now, you know it is true of all things, because humanity is just one part of the One Spirit. Shout havoc in the air and it shall echo back to you. Plant evil in the ground and you will eat of its fruit. Cut down a tree out of waste

and arrogance, and the same shall befall your 'property,' for all lives and property belong only to the Spirit."

As the giant left, his form shrinking, he continued to speak. "Here is advice from the Spirit, youth; the Infinite One has limitless abundance in all things, and will return to you tenfold what your actions, words, and thoughts invite. Be careful what you invite into your life!"

With those final words, the creature, now a ghostly rabbit, hopped out of sight, leaving Mark to see to the wounds he had brought onto his family, knowing he had suffered the most, for his heart was full of anguish and shame.

Chapter Five:
The Living Hierarchy

If everything in creation is a symbolic manifestation, at a certain scale and position, of a hierarchy of living entities, then our every act and thought involves the manipulation of organic beings that are part of, and interconnected to, both "larger" and "smaller" manifestations.

Once completely understood, this revolutionary concept will grant human beings unlimited power toward fulfilling their potential. It describes just how we create our own lives, in every detail, by calling forth and creating a host of spiritual, mental, and physical entities into our lives; how we relinquish control of our existence, giving it up to *those entities which we believe in*, and how we can summon and invite that which will unlock our true power and purpose.

The collection of organic entities that make up our mind is just like the collection of organic systems that make up our body (respiratory system, circulatory system, nervous system, etc.). A quick analogy: in your foot, the arteries, veins, and capillaries are obviously part of the *foot* system; what they are not obviously part of, at least to the community of tissues that make up your foot, is the whole leg structure that the *foot* is part of. The circulatory system within your foot also is not easily connected to the atmosphere of the planet that is breathed into your lungs — but just because the citizens of your foot cannot comprehend this interconnection and hierarchical system doesn't mean that it is not so; their existence depends upon and is largely regulated by forces they have no idea even exist.

Each of our own mental entities is itself part of larger structures. Our *mental security spirit* (the symbolic representation of our security program in our belief system) is surely a hierarchical member of the much larger *security spirit of society,* which has supporting subsystems, or organs, or cells, or roots, or "spirits," in virtually every member of society, *and in many physical, physiological, mental, and spiritual manifestations* in our sphere of scale and position.

Our *mental security spirit* is comprised of infinite subsystems — ideas, thoughts, and sub-thoughts, *neuron firing patterns, glial cell activation, chemical stimulation and production,* etc. The larger social security spirit manifests in our body physically; it manifests in our thoughts, in our actions, and it manifests in the world around us *because it activates, or summons, or invites, its parent entity — societal security — into the larger manifestation of our physical bodies — the world and situation around us,* through countless actions, decisions, nuances, scents, words, and the ramifications thereof, in ways we *can* trace and in an infinite number we, like the cells of the *foot* described above, *cannot,* because those ties lie outside of the observational range of our scale and position.

Therefore we, with our thoughts, words, and deeds, activate chains of events (or living entities) within, throughout and beyond our scale and position in the Infinite Entity that reflect our beliefs, because our beliefs are hierarchical parts, component parts, of larger entities that have roots throughout our environment — the larger extension of our body.

Let's look at our *foot* again. Certain parts of its structure are actually component parts of a greater system that runs throughout the "whole" body; the bone is part of the *skeletal system*; the muscle is part of the *muscular system*; the veins, arteries, and capillaries are part of the *circulatory system*; the nerves are part of the *nervous system*; the various chemicals and enzymes are part of the *endocrine system;* and so on.

To a common foot cell, the bone and muscle may certainly appear to be *inanimate, mechanical tools* that aren't part of the living beings of the foot. The *sustenance* brought by the blood cells may appear to be *lower forms of life intended to be consumed.* Arteries may appear to be inanimate streams loaded with red blood cell "fish." The nerve cells may think they are guiding the action of the

mechanistic muscle and bone without interference from any other structures, not realizing they are themselves part of a greater whole and series of events.

Through this example we can easily see how different spirits are attached to us and manifest their form and processes throughout our existence. The living act of *believing* in something gives it power over that area of our life, allowing it to manifest itself in every aspect of our life. If the hierarchical entity that our belief is part of is not *in perfect alignment with the form and process of creation and our own inner dynamic*, then, at some point or other, our belief is bound to become a destructive influence in our lives, inviting in and feeding our mental body a host of creatures to support its existence.

These imperfect entities manifest in our minds as confusion, hatred, intolerance, justification, blame, self-righteousness, and a host of other "demons." They manifest in our physical bodies as sickness, injury, disease, pain, loss of faculties, and dangerous growths. They manifest in our environment as accidents, bad fortune, disaster, crisis, and destruction of each other and the natural world.

Most of us are at the complete mercy of these inefficient thought patterns. These entities have had their various titles throughout history — I call them *Devils, demons, and evil spirits*, though such affectations are not necessary in understanding them. If you are repelled by my use of these terms, then just supply your own that will enable you to identify these entities for what they are — living symbolic manifestations within the infinite hierarchy of systems.

It is easy to recognize that we are chock full of Devils, demons, and evil spirits. They confound us at every turn, fill us with hate and resentment, destroy and abuse our bodies, and sabotage our lives and relationships. It would probably take an eternity to exorcise these entities if we had no help or resource to turn to.

Through this understanding of creation we realize the forces behind that which we see manifesting in our daily lives. An individual with strong vision and singleness of purpose daily calls forth and creates entities that manifest that vision in the body of life that surrounds that individual; most often, as the dynamic of the hierarchy moves and changes, that same zealous individual cannot move beyond the mental system that created his or her success — the individual's belief in that system which fulfilled his or her dreams is just too powerful. Then, as reality moves on, what they have built must begin to crumble and fall,

since the individual will not help it or allow it to change and be reformed — he or she believes too much in its current state.

And so we have the *rise* and *fall* of individuals, organizations, societies, states, and civilizations. The divine purpose of creation that backed these manifestations in the beginning moves on to other challenges and the individual or the society gets lost in trying to maintain its status through justification and blame, legislation and restriction.

Our view of who and what we are is at the root of our inability to flow with creation and manifest perfect, harmonious lives that reflect the *living dynamic* within. Our evaluation center splits all phenomena into pairs of opposites that we must choose from, setting up and reinforcing limiting structures in our mental worlds.

If we could observe the structure of our belief system from the vantage point of the mental level, it would probably look like the Minotaur's labyrinth, full of bizarre creatures, our inner dynamic locked in its center trying desperately to free itself.

Are we willing to spend the years of effort necessary to find our way through this sprawling maze, fighting with every entity that guards its section?

We need perfect allies to guide us through this maze and conquer the demons that block our path. Since we cannot trust any of the entities within the maze (because they all have their own agenda and reasons for not wanting the dynamic to be free), we must enlist the aid of those invincible beings we understand to have our best interests at heart, who desperately want us to succeed, and who know who we *truly are*, even when *we* don't.

This is the reason we cannot go in alone, because *we think we* are *that maze and the creatures that roam it*, selfishly guarding their "patterns." We have spent our whole lives building this maze and nurturing these spirits, and now have found that we have given control of our bodies and lives over to them. We watch helplessly, in pain and confusion, as they fight each other, disassemble parts of the maze and hastily repair other parts, destroy our bodies and lives, all the time swearing that it's not their fault and that the maze is in perfect condition.

The guides that will best serve us are those that manifest from the everlasting forces and forms of the infinite living Entity itself. We cannot call on entities that we already "know," *because those beings reflect some aspect of the labyrinth and its denizens*, which is

corrupt and destructive. We must ignore the warnings and threats and wailings of our mental community and ask for the *Angels of Acceptance and Forgiveness.* We must invite within us the *perfect spirits of harmony, unconditional love, compassion, and health.* We must offer up the creatures of the maze and the maze itself for these harmonious beings to reorganize or do away with, to guide us towards unlocking our pure inner purpose trapped within.

The *Angel of Acceptance* is another name for the *Z9* evaluation state. It comes to open the door for the host of harmonious beings that clamor to manifest perfection and harmony in our lives, and from us spread out into the physical realm and procreate on the mental level to other individuals.

After inviting *Z9* in to act as our mental doorman, we must ask for and receive the Angel of Forgiveness. This entity will enable us to release old ideas and ineffective or destructive creatures from our mental landscape without creating any new evil spirits of justification, blame, or guilt, because it allows us to forgive not only others, but ourselves as well, without condition or restriction.

These two beings are formidable allies. They desire to do the work of freeing your inner dynamic, side by side with you, because that inner dynamic is their relative, their comrade in the effort to manifest perfection and harmony throughout the universe. They are the light that easily dismisses the shadows that cloud our vision and confound our action.

In the physical manifestation of our bodies, the immune system's *function*, or guiding *desire*, is to maintain a perfectly healthy and harmonious body. Injured or unhealthy areas call upon the immune system to repair damage and restore perfect health, and the system springs into immediate action with a flurry of activity. We see this as a completely normal activity within our own bodies and within that of other living beings, but for some reason think that behavior, so evident throughout the natural world, only works at a certain *scale* and *position. What occurs at one scale occurs at every scale in some form or another.*

This tissue called *humanity* within the organ *Earth*, part of the system of *planets and stars* that resides inside the living, *Infinite Entity*, has individual cells that each have the birthright of calling forth the entities of acceptance, healing, and forgiveness (the universal immune system), just as any cell in our body has that capability.

If the damaged part of our body *refuses* to call upon the perfect abilities of the immune system, but instead relies upon itself or other tissues and cells, then it is in for a long and dangerous journey. Just as a damaged cell *symbolically calls forth the immune system "spirit" of harmony and perfection through chemical processes*, so too do we call forth agents of repair, healing, and guidance through physical, mental, and spiritual processes.

I cannot stress enough that it is important not to call forth *your pre-existing version* of these entities, because that is what you will receive, and they cannot do you any good. By inviting the *Angel* of Acceptance or the *Angel* of Forgiveness, or using your own descriptive name, and physiologically understanding that being to represent the perfect forces of creation and *not any of your preconceived notions*, you ask for the perfect embodiment of those qualities, accepting that you have no idea what form they will take or changes they will make, restricting them from no avenue of your mind or life. Remember, it is your preconceived notions that are responsible for your current condition; it is not them you wish to empower. The visualization, the understanding, must be representational of inviting in the *perfect beings of creation*. Only by calling forth the perfect immune system and accepting its decisions can the cell be repaired and begin to function harmoniously, according to its perfect inner dynamic.

Every thought, action, object, emotion, or situation is a manifestation of a living entity, composed of infinite systems and part of infinite systems, tied inexorably to every scale and position of creation. *Our aggregate situation, or total condition, at any given time, is the manifest* **sum** *of all of who we are — what we think and do on every level*, because these thoughts and actions call forth their connected, broader manifestations on every level, both within our body and throughout the physical, mental, and spiritual realms.

Creation cannot act any other way but to manifest the sum of infinite parts at every scale and position. What is our life "situation," if not the *manifest "sum" of its parts*? As we look at our *larger body*, or our "situation," what do we see manifest? Are our relationships perfect, loving, and harmonious? Is our health perfect? Do we live in an environment of beauty, peace, and abundance? Is our job fulfilling and challenging? Is our family happy, well-adjusted, and full of love

and joy? If this is what we want, then why do our lives not reflect our desires?

The answer, of course, is that the mental labyrinth we are prisoners of is in control of the processes around us, creating a mirror-image maze of confusion, pain, and conflict that perfectly reflects that which is within us. All the infinite processes within are manifest at every level. The spirits we allow to live within drag their parents and children into our lives, manifesting at every scale and position.

By inviting in and supplanting these discordant beings with perfect, harmonious spirits, our lives become infused with *their* relatives, or broader manifestations — *Archangels, Angels*, and every level of perfect beings that reflect the harmonious structure and forces of the perfect, Infinite Entity.

Immediately after inviting these beings in you will notice differences manifesting in your life, depending upon how receptive you allow yourself to be. New thoughts, new situations, new friends, new offers, new material objects, new living conditions, new foods, new desires, new resources — all will begin appearing, as if by magic, as the new and powerful beings of perfection begin manifesting new processes and forms in your existence. The more perfect spirits you invite into your physical, mental, and spiritual realms, the easier and faster change will come.

You might think that such a drastic transition would be a time of great and tumultuous conflict and change, perhaps even great pain and loss. I have found this to be the case *only when we* **believe** it to be so on a deep level, thereby inviting the spirits of conflict and disharmony into our lives to guide this change. All feelings of strife and distress should be revoked, as should their parent beings within us, and feelings of love and compassion should be *invoked*. This process of release and acceptance allows the easy dismissal of harmful entities and the invitation of helpful ones, ever creating our organization of positive, perfect beings.

One of our best guides in determining where the harmful entities lie within us, so that we can be as helpful as possible to the various Angels and spirits that are cleansing and restructuring our existence, is understanding what is going on when we act, talk, and "feel" our emotions.

With a little casual observation we understand that the control of what we do, say, or "feel" on an emotional level lies in the hands of

our various mental spirits. It is important to understand that every act, every word, and every feeling is a result of *channeling*, or the manifestation of whichever entity is dominant at the time.

Therefore, whenever we act, speak, or "feel" in a negative way (what we perceive at the time or later as negative or destructive), we have obtained a clear route "into" that harmful entity and can direct the Angels of love and harmony to it. It is also important not to judge the entity or feel guilty about what it channeled through us to have whatever effect — all we are interested in is flooding all areas of trouble or confusion with the light and power of perfection, harmony, and wisdom.

Any time we feel troubled, or fearful, or confused, or have any feeling of disquiet whatsoever, we must spring into action through the invitation and invocation of our wondrous allies. By recoiling from the situation, by hiding from that which is unpleasant to face, we give that entity power over us and hide it from those which would heal and reform.

Not only should we refuse to run from these feelings, we should also strive to keep from evaluating them. Whenever we feel something, or some situation occurs, or something is said, it is our habit to immediately attempt to "understand" the whys and wherefores of the event. We want to break these occurrences down and define them into "knowledge" or "evidence." We think this is going to give us some kind of mastery over ourselves and the situation, when in fact this process is just our destructive, wasteful mental spirits making us pick which one of them we are going to feed, which one gets justified, which one is blamed, etc.

In terms of our inner dynamic, an event either feels harmonious or not; in *both* cases, the spirits and Angels should be invoked and summoned to take care of the situation or to maintain that harmonious feeling — but the non-harmonious feeling is a signal that a particular area is in need of special attention.

For example, there was a member of my extended family that I didn't care for, and I had many reasons and a mountain of "evidence" to support my position. Whenever she came around I felt great tension and anger, and the whole household had a bad time.

This feeling manifested as a mental state and a tangible, physical sensation. I decided the only way to deal with the situation was to invite love, harmony, and compassion into our relationship. Certainly,

part of me argued that this was not wise, that she would, once again, cause the trouble she had before if I did not play my policeman role around her — but the fact was that I just didn't *feel* harmonious and whole when she came around, and I knew there was a great, destructive spirit manifesting in all of our lives because of it.

By releasing my "knowledge" of her and inviting harmonious beings to manifest, I was guided into action that allowed me to release that spirit through forgiveness — of her and myself. Now, there is a great amount of love and good feeling when she visits.

The point is that my "knowledge" of her, the probabilities of her future actions, and my own righteousness acted as self-imposed limitations that attracted those spirit manifestations at every turn. By rejecting those limitations and summoning perfection and harmony, those spirits manifested, even though at one point I considered that result an impossibility. *My own disharmonious feelings were channeled to me from the destructive spirit that was manifesting* (since it was a part of me, as well), *so I flooded that connection with the invincible entities of creation to reconstruct that spirit into something positive or else get rid of it.*

Channeling is really nothing more than communication from one entity to another, or from one aspect of an entity to another, or from one scale of a being to another. Communication, on any level, is actually the communicating entity attempting to procreate in a certain arena of creation. What else could it be, when every word we speak or action we commit on behalf of our governing entities is impregnated with informational beings that are spreading the "gospel" of that being's structure into existence?

Generally, when conditions activate an entity, it resonates, resulting in its increased manifestation at the levels of the activating conditions. This is a simple feedback cycle; a spirit manifests conditions conducive to its survival and dominance. This is how we recognize them, because they channel thoughts, words, feelings and actions through us, and then channel events around us from their broader, or "parent" manifestations.

We can let ourselves be channels through which our chaotic and destructive mental community acts, speaks, thinks, and feels; or we can decide what entities will express themselves through us, and choose those in perfect alignment with the forces of creation and our own flawless inner dynamic.

We see communication in very limited terms, and must have a better understanding of it to become effective in all the realms of creation. It is essential for our personal progress, and for all of those that will benefit from our spiritual presence that we develop a clear symbolic picture of communication and what it is.

For most of us, communication is an exercise in frustration. People never seem to "understand" us, and we have a hard time understanding others. Many of our associates and loved ones speak from seemingly different positions and moods, depending upon the situation. We hold the "whole" person accountable for lies, deceit, prejudice, anger, and an entire host of ailments that they communicate, either verbally or non-verbally. We can't understand when a loved one becomes angry, when a child lies to us, or why a co-worker spreads vicious gossip. We don't have any understanding whatsoever of how this process works, or *why* they are doing what they do. As a result, we waste countless hours trying to figure these people out, trying to understand their words and actions.

With a spouse, we may spend a lifetime trying to "convince" them of one thing or another, or in trying to correct certain behavioral patterns. The same is true of a child — we are shocked when they develop attitudes and habits that we, apparently, had nothing to do with creating. Then we attempt to discipline or reward them into "proper" behavior, rarely getting the desired results, and usually end up creating new problems.

With what we have covered so far on the forms and structure of creation, we have a much better idea of the forces we are dealing with. By seeing those around us as *collections of entities* instead of some concrete single individual, and by being able to see the destructive and inefficient, society-imposed *mental spirits* that inhabit their bodies, minds, and lives, we are better equipped to interact without blame, anger, or impatience.

In communication, there is a give and take of the substance of the communicating entity as it reverberates its essence at a particular scale and location. When someone speaks or acts, it is the manifestation of a certain dominant entity or the current *formula* of entities in that person's mind. That reverberation can be viewed as *information-laden sub-spirits attempting to procreate and enhance their larger manifestation throughout the area*, or throughout that scale and position.

The mental beings within us are some crafty devils; they can make us say and do things even while we are railing against them. They are driven by the same forces that drive us — the desire to succeed in their program, to see it manifest throughout their area of creation.

Everything we do and say and think is the procreative, vibratory pattern of some mental being that is creating like beings throughout our bodies, minds, and lives.

For instance, let's say that (*W3a*) represents a strong desire to fulfill the "work ethic" of our society. (*W3a*) is a very dominating spirit in a certain individual, and even overrides the pleasure, health, and love programs. This individual, with a spouse and children, communicates, or procreates, the (*W3a*) manifestation throughout his or her existence — into his or her body, his or her home, his or her children, everywhere, because it is reverberating with every thought, every breath, every action, and every word.

The problem with (*W3a*) is that it doesn't reflect the true structure of creation. The being (*W3a*) is guiding action based on an aberrant view of reality — responsibility, security, self-importance, perhaps that pleasure is a waste of time, etc. Any larger manifestation that is created by (*W3a*) is destined for quick malfunction and destruction, because it was not based on the perfect, underlying principles of creation.

Because society has blinded us to the non-physical areas of our existence, we tend to place an exorbitant amount of importance on what we verbally communicate to each other. We lie, harangue, argue, gossip, and attempt to convince each other through neat tricks of words and twists of phrase, never realizing that there are far broader and infinitely more persuasive means of "communication," or the procreation of certain entities.

Essentially, every entity in our makeup is constantly ringing, communicating with all of creation throughout our multi-dimensional existence, procreating itself and summoning like entities and broader, similar beings. In most of us, they do this constantly and with no interruption from us.

A personal theory of mine that demonstrates this constant action is the activity we witness when we dream. Most think that dreams *begin* when we reach a certain stage of sleep; I believe this activity is going on constantly, awake or not, that the world of mental entities is as real as ours, and that we enter those worlds when our consciousness level

slips, during sleep, from the level needed to maintain its presence in our physical realm. When we slip into a dream-world, which is no less real than the world we inhabit while awake, we find ourselves in what *at the time* seem to be perfectly natural and reasonable circumstances.

Why don't we wonder where we are, or what is going on? When suddenly we find ourselves in a bizarre land, or inhabiting a strange body or identity, why don't we automatically stop and consider the situation? Yet, in most dreams, even the most terrifying or unreal of situations is not enough to give us pause or cause us to reflect.

I believe this is because, at some level, we continuously participate in these 'dream' sequences, the images (as well as those that similarly appear real when we are 'awake') symbolizing our relationships and interconnections in the living hierarchy of entities. Finding ourselves there is no surprise at all, because we are 'there' at all times anyway.

These symbolic communication-symbols can be of great value to us because they unerringly point out the inner structures that are constantly vibrating their presence into our existence. As with any symbol, the image in and of itself is unimportant — it can take many different shapes and sizes. The originator entity speaks to us on a variety of both conscious, super-conscious, and subconscious levels simultaneously.

What *is* important is our interpretation or reaction to the symbolic image. If we feel disharmonious, then we are being misused by the entities we are part of and connected to. We all live in a constant state of creating our lives and the multi-dimensional situation that surrounds and infuses us; the problem is that we have no idea what *we* are or how we are generating such a pain-filled, chaotic life. It is because *we* are being *used* by society-generated spirits to manifest its existence throughout this area of creation, and society does not allow us the tools nor the time to gain a foothold for our own salvation. It bombards us with its destructive communication, its disharmonious procreation on a twenty-four hour basis, at every level.

Society vilifies the very things that could guide us into perfection and harmony. It has supplanted natural foods with artificially created foods. It ridicules any self-healing attempts, whether through foods, dream analysis, or spiritual contact. It brands those who would decry social conditions as troublemakers and threats to individual "security," not allowing them to get their message through. And to keep its fol-

lowers mesmerized, it has found ways to keep its programs running constantly, in virtually every nook and corner, through communication media.

Every second of every day, we are either being used by mental spirits to manifest *their* desires, or *we* are creating that which *we* want, guided by the perfect inner dynamic within each of us. We can fulfill the wishes of inefficient, destructive organisms, or we can create, summon, and invite the *perfect, harmonious Angels and spirits of God into our being,* washing out all that is imperfect, transforming that which is salvageable.

This is the actual, symbolic process behind prayer and meditation; it is communication, which in turn is the creation, or *system reorganization*, of your entire, situational *being,* manifesting throughout your physical, mental, and spiritual existence. When we view every act, every word, every motion, and every thought as a *procreative act that is creating the universal reality through and around us*, then we begin to understand our innate importance in the scheme of things.

When understood properly, "communication" becomes a powerful ally. The more we focus on the harmonious, loving, forgiving, and perfect entities of creation, the more quickly they manifest. By using constant prayer and meditation throughout our daily lives, we continually create and summon utopian qualities, both in "ourselves" and in the world "around" us. By the same token, we also eliminate the ability of negative spirits to enter our lives, gain foothold, and manifest destruction and discord.

The Angels and spirits of the perfect living Entity communicate to and through us without hesitation, without confusion, in a very clear and profound manner. Their "words" resonate within our own inner dynamic perfectly, causing a sincere response. Any attempt to evaluate, modify, or restrict this communication should be *ignored* — these are the protestations of the abusive spirits that want to remain in control of our actions and thoughts. *We have the ability to choose what beings we will host within us, which entities will communicate their essence into existence.* Why mess around with anything but the perfect Angels and spirits of the Infinite Entity itself?

Prelude Six:
The Truth

Sage Arthur was a tired man. He had been hounded for years on end by his followers to stop speaking in parables, to just tell them the truths of the universe in plain language.

"Why all the mystery?" his critics queried in the papers and tribunes. "If you have access to the truths that all men and women desire, why must you be so oblique? Why can't you just come out and tell us, this or that, here or there?"

Arthur had spoken at length about this, about how human language and thought was about breaking things apart into opposites, and that spirituality was about bringing opposites together into harmony. "This or that" while logical in a certain framework, became "this *and* that" in a different context. Parables evoked multidimensional, intuitive understanding, while logic and reason broke that understanding down into meaningless parts and specifics.

So the wise man locked himself in his temple for thirty days and nights, accepting only water and bread while he worked to solve this dilemma. He meditated, prayed, and visualized, calling forth wisdom and inspiration.

When he emerged from the temple, he announced to his followers that he had taken all truth in the universe and carved it into a piece of wood, a solid, tangible piece of evidence that, when viewed, would reveal the greatest truths of the universe. No longer would they have to rely on his parables.

On the day of the truth-wood's unveiling, a mighty throng was gathered. Here was a first, they thought, a sage that could provide unmistakable, physical evidence that all could hold, see, and examine.

Standing upon a great hill, Sage Arthur saw five hundred people to his left, and five hundred people to his right.

"I will hold the truth-wood up but once at this time. It is truth. All shall see and understand in silence until I ask you to tell me what it says."

The thousand that had gathered muttered in agreement.

Arthur unveiled the great piece of wood, a carving that was about three feet long, two high, and one deep. He held it high over his head for a few seconds, then set it back on the grass and covered it up.

He looked over the puzzled faces to his right, and shouted, "You on this side, tell me what the truth is!"

They responded immediately, though with question in their voices, "Mood!"

Arthur spun around and faced those on his left. "Now you to my left, tell me what truth is!"

"Boom!" came the conflicting cry, some voices angry at the right side having been so stupid at not even being able to read the obvious truth correctly.

"There you have it!" Sage Arthur shouted enthusiastically.

"What?" an older man called out. "What is 'mood'? What are those idiots over there saying 'boom' for?"

"Yes, we do not understand! You said the wood was truth! What kind of truth is this?"

Arthur again picked up the wood carving and held it before the crowd. "This wood is here. It is solid. It is itself, true and what it is, perfect in and of itself."

He spun it around so each crowd looked upon the opposite side, and asked the crowd to the right what they saw now.

"Why, it says 'boom'!"

"And you on the left?"

"Now it says 'mood'!"

"And yet before you were angry with the others for not seeing the truth 'correctly'. An individual stands before the perfect truth at all times, in the place and position he or she has chosen, looks upon truth and says 'Lo! *This* is truth!' Another stands before truth in another place, looks upon it from another direction, and says 'You are

wrong, my friend. This is the face of truth!' And the two fall to argument over who is right and what truth really is.

"All individuals look upon truth from their place; the face of truth that they see is what any being would see from that place and position. It is not "truth" they see, it is what truth looks like from that place. If a person sees not what they like, then it is time to move to a different place and look at truth from a different perspective.

"Truth is everywhere. Perfection is everywhere. If, from your vantage point, it makes no sense, or causes you harm or disquiet, then you know what to do. From what direction you look at truth is your choice; truth doesn't mind, it shines equally in all directions."

Arthur again set the wood down, the crowd completely silent. "Truth is not this or that, here or there. It is this *and* that, here *and* there. If you do not care for 'boom', move to the right. If you do not care for 'mood', move to the left.

"But do not condemn your friend or enemy for saying the other is his or her truth; that is their choice to make, just as you have made your choice. You do not have to find falsehood in all positions save yours to know yours is true; when the light of happiness falls on you from the truth, then you have found your place from which to observe the star of perfection.

"Let others find theirs as well, and be happy for them."

Chapter Six:
Zenine Society

Believing that modern man has any better an understanding of creation, through our sciences and observational abilities, than did prehistoric or medieval man, cannot even hold up to our own definition of logic and reasonable assumption — it is like the belief that the Earth is the center of the universe, or that atoms are distinct, indestructible "particles." At any position and scale we can only observe an insignificant portion of creation. What is truly important — the symbolic forces and structures of the infinite entity — is apparent at every position and scale.

Endless specification, speculation, and investigation will never yield any definite "answers" or non-interpretive "proof" of anything — because of the subjective, infinite and *symbolic* nature of what we are examining.

The true "New Age" will begin when the individual revokes the enslaving yoke of "knowledge" that society indoctrinates him or her with. We come into a culture that presupposes our ignorance and presumes its superiority; we are trained from birth to give control of our lives over to the "professionals" and the "experts," as if they are any better informed than a psychic or a palm reader.

Zenine represents a path of re-creating ourselves; letting go of assumptive knowledge and accepting, inviting, and creating the perfect entities that harmonize us with the form and dynamic of creation,

whether through the reorganization of current views or the acceptance of completely new ideas. *Zenine* is not a process that is done once; it is a continuous process of re-creation, of continually accepting and creating the entities of abundance, love, and perfection.

We have the habit of wanting to "find" a set of instructions or codes that we can hang onto forever, that will define life for us without change or alteration. We are accustomed to justifying ourselves, to garnering self-worth by proving that others are wrong and we are right. The true "New Age" begins when we move beyond that petty need to justify and blame and classify, when we look with wonder and appreciation at each individual.

We are coming out of the dark age of enslavement. Societies around the globe have enslaved humanity, saddling the individual with self-destructive and oppressive ideas about ourselves and creation around us. Society has told us, through its various tools and organizations, that we are evil, sinful, and imperfect beings whose only hope lies in the afterlife. We are told that we live in a world of lack and limitation, that there is not enough food, or housing, or money for us all to enjoy a life of abundance and joy. We are told that we have to work at the grindstone of society for most of our lives, and that we have limitless responsibilities we must live up to. We are saddled with crippling guilt and self-hatred if we have inner desires not in line with the social belief system.

We are told by society that we don't have the wisdom to think for ourselves, to make our own decisions, to question its program of conformity. We shrink away from thinking we have any sanctity as an individual, or that we have a transcendent, divine power within that can solve every problem we encounter; even this gift has been taken away by religious "experts." What is more common than the phrase "nobody's perfect"? Somehow we have been deceived into accepting that disease, maladjustment, depression, and hatred are perfectly normal manifestations of the human condition.

We have been enslaved, and are kept that way because we have also been divided against each other, each group pitted against the next. We have been trained to find satisfaction and self-worth through comparison and competition, evaluating our position according to the self-contradictory, destructive, oppressive dogma of society, full of judgment, division, and blame.

We are incessantly programmed to stay occupied with the pursuits of society every second of every day, never giving ourselves time to pause and ponder the meaning behind it all. We are riddled with self-imposed faults, insecurities, and prejudices.

It is with our own knowledge that we have chained ourselves to the above conditions; to dismiss our knowledge and be free from those chains means addressing our own *conceit* and *arrogance*. We would rather be imprisoned with the iron shackles of limitation, disease, and sorrow than face our own *pride*, born of *ignorance*.

The New Age begins when enough individuals, armed with a working, symbolic understanding of the structure and forces of creation, choose to revoke the artificial limitations of society and *accept the responsibility of the Zenine path*, turning on the "flow" of the powerful, perfect, and harmonious entities in every scale and position we have access to.

As long as we adhere to the strict, logical, reasonable, step-by-step rules of society, our area of creation will never know the perfection of *Anarchic Harmony*, because the step-by-step processes of society are all self-serving and endless, only meant to limit and confuse, and are based on assuming that society's logic and reasoning has some kind of real status or meaning.

We must tap into the limitless ocean of love and harmony and let it channel through each of us, according to our own perfect inner dynamic, *without limitation or hindrance,* so that our perceived arena of creation may be transformed and its perfect nature become apparent to all.

All the ideas expressed throughout the anarchic harmony books are in complete agreement with those written in the *Talmud, Koran, Bhagavad-Gita,* the *Upanishads*, *Tao Te Ching,* the *Bible, Buddhist* and *Hindu Scriptures*, and the *Urantia Book*, as well as in total harmony with Greek, Roman, Norse, Celtic, and American Indian mythology. In fact, every philosopher from Hermes to Joseph Campbell touches upon the true forms and processes of creation. Modern literature is rich with symbolic representations of the power and design of the Infinite Entity: Dr. Bernie Siegel, Shirley MacLaine, Shakti Gawain, Ram Dass, Linda Goodman, Jane Roberts/Seth, M. Scott Peck, Marilyn Ferguson, Chris Griscom, etc. Literature of the past is full of similar interpretations of creation: James Russell Lowell

(1819-1891), Sir Francis Bacon (1561-1626), Henry David Thoreau (1817-1862), and Tom Paine (1737-1809), to name a handful.

When one has a good, working, symbolic understanding of creation, and it is not clouded by meaningless and endless *definition, specification, and classification*, we easily see the shocking similarity and beauty of all of the spiritual and philosophical systems and ideas that have sprouted throughout the history of humanity, in every nook and cranny of the globe. Up until now, though, our vision has been clouded by semantics and the need to establish personal self-worth through right/wrong and good/evil interpretations.

These interpretations are how the wealthy, powerful, and corrupt elements of our race always rise into positions of control, by dividing us against each other. They stroke our arrogance, our conceit, our hatred, our insecurities, and our fears to keep us busy at the mill supporting them and maintaining society.

All the great teachers have taught us to love and respect each other and God; to have faith through prayer and meditation; to lead natural, wholesome lives — yet somehow their words get twisted and taken out of context to sow the seeds of intolerance, disharmony and self-destruction.

The time has come for the human race to move beyond the need for "leaders." We can no longer afford to let others do the thinking for us. Each of us has the *birthright* to become a *transcendent, perfect entity*, manifesting harmony and beauty with every breath, every thought, and every action. For too long our world has seen the cycle of masters and slaves evolve. *Every time we give control of our lives to beings other than the perfect forces of the Infinite Entity,* they eventually become corrupt taskmasters that fill us with anger and fear, and we become weak and petty, unable to face life with bravery, love, and compassion. Though time and again great leaders have come to break our self-imposed chains of slavery, we ourselves manifest corruption around us because we refuse to address the arrogance and disrespect within our own hearts that creates it around us.

Peace will come only when we truly understand our position as divine beings and our responsibility to that which we are an integrated part of. We can no longer afford to hide from ourselves, because the physical conditions of the Earth itself are rapidly transforming into something not very hospitable to our physical nature — it is undergoing *system reorganization* on a grand scale. In order to survive we

must become efficient, productive members of the community of entities, or we shall, as a species, be reorganized or broken down entirely.

We are all integrated parts of the Infinite Ocean of Life, an endless cauldron of living entities of all varieties, substances, and direction. In the physical arena, everything we do amounts to taking various entities and building them into new entities, or breaking them down and restructuring them, consuming and procreating. In whatever field, with whatever tools, we can easily see the creative drive of *system reorganization* in effect. In spirit, thought, word, and deed, we create new life within the entity.

Most of us are simply the tools of harmful, conflicting entities that are busy creating discord and destruction throughout our district of reality. Through Anarchic Harmony and Zenine, we can stop being tools of destruction and become the *co-creators of perfection and harmony*, by summoning the powerful and perfect forces that abound in the Infinite Ocean.

They are all around us, begging us to let them in, to fill our bowl full so it can overflow to the next, and on and on. The powerful white light of love can transform all, but we are shackled by our self- and society-imposed limitations. We exist in an ocean of life; when we create, we choose to see only the strictly limited forms of the physical. By doing so, we find ourselves at the mercy of the very forces we refuse to admit exist. Then we wonder why these bizarre, destructive, and sorrowful patterns emerge in our lives, why we are shackled to an existence we find depressing or unfulfilling.

We have the potential to become a race of *Prophets*, of *Shamans, Sorcerers, Oracles* and *Seers*, of *Healers* and *Heroes* — only *if* we *stop hiding from our heritage*, quit the prison of justification and blame, and rise above our limitations. As long as we refuse the Infinite Ocean of Life, and the limitless abundance it offers, we are doomed to eventual non-existence.

How can existence be anything other than what it so abundantly portrays at every scale, in every position? Understanding reality this way not only follows every religion and faith, it explicitly obeys every rule of logic and reason.

Atheists and materialists often dismiss anything that cannot be seen or explained only through physical phenomena, saying such beliefs cannot hold up in the cold light of objective evidence.

This very argument demands that mankind and its position and scale in the scheme of things somehow be unique, or "supreme," *since whatever our five physical senses and their scientific extensions cannot perceive must be regarded as irrelevant in the grand scheme of the universe.* This "logical," or "reasonable," or "realistic" viewpoint is predicated on the most wildly illogical assumption of all — that the human perspective of reality is qualitatively superior to any other scale and position, say that of a molecule, or an insect, or a white blood cell.

Cold logic and reason, in fact, *demand* that the human position be *equal* to any other location and scale, following the same principles and universal laws that pervade all of creation. If we accept the materialistic view, then once again we find that we *must* be *symbolic manifestations undergoing eternal system reorganization within an infinite living entity*, and that this evolution of systems is connected to and integrated with an infinite collection of systems beyond and below our limited range of perception. To assume differently is to arbitrarily step outside of the observable evidence all around us and outside of even the physically-limited rules of logic and reason.

That assumption is as haughty, self-important, and mystical as any religion's view of mankind. To believe only in that which is observable, regardless of the sophistication of your equipment, is the same as believing that the Earth is the center of the universe — you are invoking categorical supremacy, the same as any religious tenet that claims the superiority of man.

Anarchic Harmony and an infinite living Entity is an inescapable conclusion regardless of which tools one uses to examine creation — whether with faith, philosophy, reason, or logic. The consensus conclusion must be that all things are living entities within the Infinite Entity, undergoing system reorganization, driven by their inner dynamics.

In the past, we have not had a clear understanding of what is going on when we accept leaders or construct societies. *We are creating a living entity* on a grand scale, or giving an existing entity a larger manifestation. We have not understood that the more power we give to these beings, the more control they have over each of us, until *they are controlling our every option, decision, desire, thought, and action*, through our own default. We don't want to take on the responsibility of our own importance, so we hide by assigning that power to society or to political and religious leaders. It has gotten to

the point that every option and decision is determined, evaluated, and judged by our true master — society and its self-conflicting, self-destructive experts.

This enormous, intimidating entity that controls us, we must remember, only has the authority over us that we assign to it. If we give it total control, then we are its complete servants, faithfully turning its limited, oppressive, destructive and dogmatic beliefs into physical reality.

Like abused children, we fear life without our terrible, violent parent — it has gone to extreme measures to make us believe that it is really fair, and just, and looking out for our best interests, making us find fault with ourselves and blaming our siblings, taking our resentment out on each other. Our social parent confuses us, restricts us, and punishes us without mercy, holding others up as examples to spread fear and hatred in our hearts.

Until now, we didn't know exactly how to move to a power beyond this societal entity, one with an energy and an agenda based on perfection, on love, and on harmony. Oh, there are an infinite variety of situational, societal beings we can choose from; we could spend an eternity going from one to the next, serving each for a period of time until it no longer suits our needs.

Using any form of enforced government diminishes our capacity for growth and individual expression, which is the purpose of creation. Government should be understood as an entity set up to *facilitate the expression and freedom of the individual, not* to attempt to control its constituents. Trying to *control* undesired activities amounts to *ignoring the causes that generate them.* If a person engages in destructive behavior, there is a cause that is generating this behavior, just as there is a cause behind everything that goes on in the Infinite Entity.

Locking that person up does no good; the societal causes behind his or her behavior are still there, generating more beings with the same type of behavior. It is like punishing a flower for blooming or a river for flowing — these beings are merely exhibiting their inner dynamic *in relation to their social surroundings.*

In our society, our laws, ordinances, rules, limitations, restrictions, and programming are so pervasive and oppressive that a large percentage of *inner dynamics* that are birthed into existence cannot be

fulfilled. Harmony *depends* upon wild, unhindered variety and the unhindered expression of each individual dynamic.

Our restrictive, oppressive social order, on the other hand, demands strict conformity and repression when inner desires do not fall in line with its program. The Infinite Entity, attempting to balance our arena of creation (which has become horribly unbalanced), sends us the beings we need to restore harmony and perfection, but we view these beings as destructive and dangerous.

Well, they *are*, but only to our existing dysfunctional and destructive way of life. Unable to manifest their nature in such a restrictive environment, they become angry and hateful, or find they must break laws and codes to do what they need to manifest their inner purpose. In our ignorance, we are jailing, condemning, and institutionalizing the very souls that the Infinite Entity is manifesting to save us.

Every phenomenon in creation follows the same simple principles and dynamic, and is constructed in the same symbolic fashion. When we see our bodies as collections of individual entities working in anarchic unison to produce complete harmony, we find a powerful tool for physical health and longevity. When we see our minds, not as some concrete, isolated being, but as a collection of entities, suddenly we see much of the phenomena of modern life explained in easily understood terms.

Multiple personality disorders and schizophrenia, for example, are quite natural occurrences, since our minds are vast agglomerations of living entities of all sorts and sizes. Mental breakdowns, unbreakable bad habits, "voices," delusions — all easy to comprehend in this new light.

Hypnotic recollection of past lives, fast gaining scientific prominence in the field of psychology, is very mysterious to many, especially when several people regress to one person — Napoleon, for example. This is only strange when we view our minds as some single entity. If the mental beings from a single mind had to be broken down and re-used elsewhere (and one can imagine that a destructive being like Napoleon or Hitler might *need* to be broken down by the Infinite Entity, after serving a necessary evolutionary process), then different component parts of that mind could certainly be used by several new manifestations.

When we eat, the various nutrients of what we consume are broken down by the body and taken to the organ or cell that needs them

the most, naturally and effectively. It is the same process — all processes are reflective of the universal process of *system reorganization.*

Channeling, seances, ghosts, possession — when viewed from the perspective of a *hierarchy of systems* undergoing *system reorganization* — are easily understood. True channeling is the accessing of some entity, either elsewhere in the channeler's mind or up the hierarchy of the entire group present, or of some outside entity attracted or summoned to the proceedings.

Skeptics try to disprove these things by showing that when some famous "spirit" is called, or produces a play or a piece of artwork through a medium, it is not always up to snuff, or the answers are not always correct, or something is slightly amiss.

This is only true if we are addressing the entire, unaltered spirit of Bach, or Da Vinci, or Shakespeare. Given the constant, flowing nature of creation, this is unlikely. We might be addressing an entity that was once part of the hierarchical construction known in the physical world *as* Bach, or we might be addressing entities that were produced by the Bach presence — mental and spiritual children, so to speak, that view themselves as Bach or Da Vinci, and are indeed quite similar.

Our own limited viewpoints, and our unceasing desire to categorize and produce unassailable "evidence" are the only things that prevent us from accessing the understanding that brings light to all areas of human existence and frees us from the chains of ignorance.

With this new understanding, we gain access to the limitless ocean of life all around us, visible and invisible. Think of it. There is no "dead" space, no inorganic areas or unresponsive matter. We are generators that create and reorganize the universe around us with every thought, word, and action, in an infinite number of ways both within and beyond our comprehension.

We are also in contact, if we choose to be, with any number and variety of beings on every level that can solve our every problem and fill our every need. Do we have emotional problems, physical problems, or unfulfilled desires? Those beings that instruct, satisfy, and bring peace are ready to help, if we invite and invoke them.

Creation is a co-creative process, between the individual and all the universe within and without. There is only one expert available in any area of an individual's existence, and that is the perfect inner dynamic.

What scientists in every field have found is that there are no non-subjective "facts" in the universe, no unqualified evidences whatsoever that are not dependent on several factors. This is why the "experts" are always divided, no matter what subject they pick, on what is real, or true.

Generally speaking, any "expert" on a subject has his or her own conscious and subconscious beliefs, or desires, and can go about obtaining evidence to support their position and reject any that disproves it. These "experts" intimidate us, wearing the cloak and armor of *authority* and *knowledge*, into giving them power over our lives.

But the emperor has no clothes.

You can crack open a current textbook on any subject and compare it with a textbook from, say, fifty years ago, and very little of the information will agree. In fifty years most of our current "knowledge" will be obsolete.

History itself is documented according to the prejudices and beliefs of both those who are writing the text and the social climate at the time. World history differs completely from country to country, each one's version showing itself in the best light.

Within any society, the "experts" which that society fosters usually support the pre-existing concepts and beliefs held by that culture — easily understood, since that social structure builds and funds the huge knowledge and information network that either accepts and promotes or denies and vilifies any bit or piece of information.

An example of this is the acceptance in America of the good nutritional value of drinking milk throughout one's life, and the healthiness of eating protein-rich meats. Even though Americans suffer from one of the highest heart-disease rates in the world, our medical community is very sluggish in accepting what most of the rest of the world knows — that milk and red meat, when consumed every day, are catastrophic for the health.

The French, for example, eat foods daily that are very fat-rich, including cheeses, creams, and meats; however, their *method* of eating is quite different — fresh foods, prepared from scratch, long eating periods, and wine with every meal, and so the French have little trouble with heart disease. Their children drink wine from adolescence instead of milk — try getting *that* started in a country like

America, which abhors the thought of minors drinking alcoholic beverages.

It is easy to see how a culture blames its troubles on that which it disdains, and gathers evidence to support its pre-existing mythology. Thus it has ever been, throughout the history of civilization. The educational and media entities create and support certain "expert" positions, and we believe them, assigning over the control of our lives.

It is easy to see, through the true forms and energies of creation, that what works for one entity may or may not work for another — it depends upon the total status of that being throughout their physical and nonphysical existence.

This is why only the *individual* (and, of course, *God*) could *possibly* be the expert on any given subject concerning them; they are the only ones with access to their entire structure. In order for individuals to effect perfect healing and harmony in their lives, they *must* reject the notion that others have access to better, or more accurate information than they themselves do. It is obvious that, living in the infinite sea of life, we have equal access to every bit of wisdom, every possible spirit and angel that anyone else is capable of summoning. Only we *ourselves* can summon those perfect to our needs and desires — others, such as doctors, scientists, and psychologists, summon only those that support *their* belief systems, and so we subject our unique selves to their control and domination.

It is like a rabbit asking a turtle what to do to alleviate a problem; the turtle gives advice based upon *turtle* prerogatives and physiology. It may or may not be effective to some degree for the rabbit, but it will not be perfect, and it will surely produce other problems at some point.

Yes, we are all human, and to some degree we all share similar characteristics. But within the same species exists an *infinite* possibility for variation and extreme differences. Yes, in one slim slice of reality — the physical realm — we are all the same species; who knows what characteristics we might manifest when each of us is viewed from completely different, perhaps non-physical perspectives? Would a Mother Theresa and a Saddam Hussein even appear to be the same species from another vantage point?

Diet is an easy place to see the wide variance within the physical realm of human manifestation. There are those that can eat virtually any amount of any food and never gain a pound, and then there are

those that eat very little and still put on weight. Some of us get ulcers from spicy foods; others cannot tolerate dairy products. For some, the caffeine in a cup of coffee sends them over the edge; for others, a pot of strong java is necessary just to get started in the morning.

Many of us develop diseases if we eat the same foods every day for our entire lives; sugar can (but doesn't always) lead to diabetes; fatty foods can (but don't always) lead to heart disease; meats can lead to colon cancer; etc. The fact is that each of us is widely different in what we can effectively consume, what is beneficial and what is harmful to our current, particular physical manifestation.

There can only be one expert on the subject. Standardized views or social beliefs only serve to hinder and confuse us; they must be rejected and we must each assume responsibility for our own lives, because the "standard" views are drowning us in a sea of disease and self-destruction on every level, physical and nonphysical, because standard or statistical views are predicated upon only a very slim slice of our multi-dimensional existence.

From these examples it may seem, on the surface, that any society is ultimately antithetical to a lifestyle based on the principles of Anarchic Harmony. Not so; such a belief is a forced choice, one that does not necessarily need to be taken. Most collections of similar manifestations — schools of fish, prides of lions, etc. — form social communities that serve their common dynamics; therefore, an effective and harmonious human social structure *must* be possible.

Any new social order must start from the ground up. Much of the personal evolutionary process necessary to facilitate the needed changes have been occurring at an ever-increasing rate, as many of us step toward multi-dimensional expansion and fulfillment, many others are becoming increasingly agitated, defensive, and violent. There is a chasm that is rapidly separating two distinct portions of our current culture; those who open-mindedly and open-heartedly accept and promote a free, loving, and natural existence, and those that wish to protect themselves and their old way of life.

The new social order will be based on personal responsibility and respect between individuals and in deference to the environment. Corporations and government structures that rape the Earth and huge sections of the population are the result of the old belief system. Only when there is a shift in the heart of the individual will there be change on a grander scale.

If the individual refuses to fund and empower a corrupt or wasteful corporate entity, that being will wither and die — there is no need to enact laws against or physically damage the entity; the truth is, we don't want to destroy anyone or anything. We would rather they change into a harmonious, constructive force in the world. This can only happen when the individual revokes the destructive entity and its agents, thereby demanding that it change — or collapse and be replaced with a more effective being.

The fundamental change in the individual must come first, because these destructive devils have a gargantuan program of lies in place that intimidate us. *Natural foods and environmentally safe products are more expensive*, the lie states. *You cannot afford the time or money it takes to buy or find these things.*

The old way is that of lack and limitation, and as long as we believe in that agenda then we are sworn to it. As soon as we break away from that mythology and move into the arms of *abundance, love*, and *openness*, those shadows will pass away like the morning fog.

Every time we purchase a product we are not only feeding the corporate entity it represents, we are eating (figuratively and literally) its message-spirit, incorporating it into our existence. Remember, *everything is a living organism attached to and incorporated within an infinite hierarchy of parent and sibling systems.* Products which you buy, eat, wash clothes with, mow the lawn with, travel in, wash your hair with, etc. — are all living, symbolic representations of the hierarchy they are a part of.

Thus we see that attacking any particular manifestation is wasted effort; the same forces that empower it will immediately birth another, similar manifestation. Only when we deny empowerment and call forth a new entity will the old be rearranged, or a new one appear.

This *Heroism*, or the revoking of limitative thought that binds us to the old society, is the foundation upon which a golden era might be ushered in.

Using this Heroism, various consumer, voter, and environmental activist groups have been formed. Generally they fall prey to the same physically limitative thinking as those they attack: they don't understand the true nature of the living entities they fight, and so end up accomplishing less than a more holistic approach might.

A symbolic understanding of the true nature of our existence is necessary in the establishment of an effective social order. Any being

that comes into existence must be viewed as an entity that was *called into being for a specific informative, creative, or healing purpose.* Since the Infinite Entity is continuously reorganizing creation for the betterment of all, then each organism created or reconstructed comes to us to fulfill a profound purpose.

This must be accepted to properly understand the sanctity of the individual, the absolute need for extensive personal liberty and freedom.

We each call forth into our lives that which reflects our inner being; yet we enact an endless array of restrictions, ordinances and laws to prevent those agents from reaching and/or upsetting us. Our society is in a classic case of denial; it calls forth the balancing entities into the physical realm, then criminalizes their behavior and locks them up, so it doesn't have to face its own shortcomings and destructiveness.

Understanding this we see the folly of restriction and punishment — we are preventing our own enlightenment and cursing the mirror that reflects our own image. We use society to protect our vanity and ego, not wanting to grow up and accept our own responsibility.

The government in an enlightened society is a facilitator for the people. In a transformed society, little of what we call the "government" would still be necessary. Even in today's society the government is not much more than a facade, a front for corporations and powerful shadow organizations.

The first branch that would crumble almost entirely would be the justice system. With virtually every law cleared off of the books, there wouldn't be much for this system to take care of, except for perhaps acting as an arbiter in disputes. A transitory system might incarcerate only the physically violent — not as punishment, but only to separate them from the general population. The understanding here, though, is that this incarceration is not a cure, nor a condemnation of the individual being incarcerated. The *reason* for their action and existence must be explored and understood by those involved, because they are the co-creators of the incident. Let me stress, though, that incarceration of the violent would be a strictly *transitory* arrangement — you don't see the deer and elk banding together to imprison mountain lions or cougars. They serve their purpose in the scheme of things as well.

The enlightened individual understands that everything has an evolutionary purpose that was co-created. The guy who moves into

the swank neighborhood and opens up a porn shop is a co-created phenomenon; outrage only serves to hide our own insecurities and prejudices. Instead of prohibition, we ourselves must *evolve* to a state that *welcomes* this neighbor and the maturing changes that he or she heralds within each of us, through the understanding of the symbolic response of the living entity to our needs and desires.

The police would be near a thing of the past, perhaps acting only as community guides, facilitators, and local arbiters. The jails would be emptied of all except, during the transitional stage, the violent. Better use could easily be found for these facilities.

Perhaps the branch that would be virtually eliminated would be the Congress. The House and Senate were originally established because representation was a necessary element in a low-tech culture, where communication and travel were slow and unsure. Today, the technology capable of doing away with representation has been around for decades.

Using the telephone and computer tabulation techniques, the American Public could directly vote on every issue that comes up (and far, far fewer issues would come up in a transformed society, as will become apparent). What need do we have of representation when we can have a direct democracy?

What a concept! Let's see the powerful lobbies bribe 150 million voters, instead of just a few congressmen on certain committees. Let's see pork barrel funds try to squeeze past the scrutiny and approval of the entire United States, instead of a few hundred glad-handing politicians. Let's see the President argue a bill before a nation of voters, instead of just a few that he can call up and personally pressure.

Once again, what would be left of the transformed congress would be an organ for facilitating information dispersal and retrieval to and from the voters. Using public terminals (or home computers), any citizen could introduce a bill or get involved in local or national politics, run for office, or transmit ideas.

The Executive branch would undergo similar decimation to get in line with government-as-facilitator. Secretarial positions and committee members would be elected by popular vote — just like all government positions *should* be. Many departments, though, would be eliminated — the DEA, Welfare, Human Services, the FBI, the CIA, just to name a few. Most others would face complete reorganization and condensation.

The political party system would be virtually eliminated, as anyone with an idea could get on the free system and get backing from supporters. Political advertising could be done away with in favor of electronic and media debates.

These radical alterations would bring about a profound change in our way of life; direct citizen involvement in, and control of, every aspect of our nation. The current system thrives on our being too busy to get involved and our leaving it up to multi-billion dollar power structures that have no agenda other than that of self-promotion.

Freed of excessive taxes and enforced, expensive insurances, fees, and red tape, the cost of living would plummet. Those with skills or talents could work out of their homes or set up inexpensive shops. Those that work for large businesses could be paid more — since the company would no longer have to pay worker compensation, liability insurance, medical expenses, etc.

Life is not an insurable process, because it *thrives* on change and reorganization. Insurance is a way of ensuring that things will stay the same, or that we will be compensated for the very changes we call forth into our own lives — completely against the normal flow of creation.

With the elimination of most laws, there will be an immediate and major decrease in gang violence and organized crime. These entities exist only because there is a huge amount of money to be made off of illegal activities.

The medical community will be likewise transformed. Medicine now thrives on fear and ignorance — people will pay any price not to admit that their physical condition is *their own responsibility*, that it is a co-created condition.

In this destructive culture, that which makes us unhappy, or fills us with discomfort, is looked upon as the enemy. It is actually the messenger of health, drawing our attention to that within ourselves which must be transformed into something beautiful and harmonious.

Modern pills and medications are the ultimate in denial; they point to invading viruses, genetics, and outside influences as the source of our problems, granting us something other than ourselves to "blame." We can then go on with our lives, ignoring the fact that, from one source or another, we keep calling forth the same "problems" and "illnesses."

A transformed society will eschew much of what we call "modern" medicine, opting for involved healers who know that, in order to completely heal the problem, the cure must essentially come from within the patient. The enlightened healer understands that there lies within the multi-dimensional body of the patient access to an infinite variety of healing chemicals, forces, and spirits, which are perfect *for that patient.*

As was discussed earlier, all the things we invite into our lives are manifestations of beings that are integrated into much broader manifestations. For instance, most pills and medications are symbolic representations of large, profit-minded corporations, and of a medical community that has a completely unenlightened view of the patient and of healing.

Natural herbs and remedies, however, are in touch with the perfect, natural structure and forces of creation, and their use invites the *spirits and angels of harmony, health, and abundance* into our lives. Of course the medical community denies their effectiveness — it is a simple matter of a being protecting itself.

The medical spirit is focused on a particular aspect of the patient and brings along a lot of associated negative spirits that deny any holistic approach. The natural remedy spirit is focused on a particular area, but brings along a whole host of beings involved in your health and happiness.

Most of the physiological problems we face stem from our mental and physical diet of aberrant and deficient ideas, beliefs, and foods, and will begin to clear up with social transformation.

Holistic healing, or treating the entire individual, will be the path of medicine in the future, as the transformed population rejects currently narrow-minded (and thus destructive) medical views. The individual who accepts his or her own infinite power and understands the multi-dimensional, hierarchical nature of his or her self will have little use for the ritualistic dogma of "modern medicine," which holds the physically observable as supreme and views humanity as a statistical monoform, denying the profoundly unique nature of each individual.

Illness will be understood as that which heralds the *cure path*, not as an enemy meant to be quieted. Any disorder, whether it lies within our physical, mental, or spiritual body, or within our larger hierarchical structure, will be viewed as a *symbolic manifestation* that represents *decay,* or an area of our existence that is becoming ineffective

and destructive, and must be creatively reorganized into an effective, harmonious structure.

When we eat, we take an object that has reached the height of its effectiveness (an apple, wheat, a potato, etc.) and physically break it down into the various *sub-entities* that our body can easily use in building new manifestations. The ripe fruit, meat, or vegetable soon begins to decay, because it has passed its time of effectiveness (at least, its effectiveness for human consumption), and is so used by other systems (ants, microbes, the earth) that are constructed to effectively deal with what, from our perspective, appears to be decaying waste.

This is the interesting thing about nature; *there is no such thing as true waste* — all things are involved in a multi-dimensional chain of life within the infinite living entity, one part feeding another, one side providing the necessary component parts that nourish another.

When a system becomes disharmonious with a certain environment, it *becomes* harmonious in a different context, the Infinite Entity masterfully using all of its resources to perfection. A decaying fruit, while not effective at the human consumption level, *is effective on another level,* providing food for different life forms, or enriching the chemical composition of the soil itself.

So, when a part of us decays into illness or disruption, it simply means that there is a part of us that is no longer harmonious, and we must either reorganize it into a new entity or it will surely break down further and further. Instead of seeing our various problems, physical or not, as invading agents, we will begin to see them as educational *heralds of transformation* that guide us on our eternal path.

Psychology will undergo a similar shift in fundamental principles. The revelatory concept of the multi-dimensional hierarchy of living beings that inhabit our selves and the universe around us will bring down the pillars of modern psychiatry and psychology, which are based primarily on an extremely arrogant, sterile view of reality, holding the physically observable as supreme.

In all likelihood a new breed of healers will emerge that will understand the necessity of treating the *entire* individual, not breaking them down into physical and psychological parts. The enlightened healer understands his or her role as a facilitator, present only to *aid the individual in healing him- or herself.*

These healers, like the legal "arbiter" described earlier, will have no need to be trained or intensively educated; like everything else that humanity needs, they are simply *generated into existence* by the processes of creation, and will come complete with a hierarchical structure that will enable them to fulfill their healing function.

As implied above, the educational system would be the target of massive transformations and re-alignment. Here again we find the role of *facilitator* and *not* instructor; the arrival of a new individual heralds the flowering of fresh wisdom from the Living Entity. In our destructive society, the child is viewed as a blank slate upon which the state writes its program; in an enlightened environment, the newborn is viewed as a whole individual called forth by the local and broader *community consciousness of humanity,* there to fulfill a specific living need.

While our job is to teach them survival and communication skills, it is also our function to allow them to flower in as unhindered a state as possible — *we* have as much to learn from *them* as they do from us.

Within the hierarchy of living beings there is, available to our invitation and invocation, all the "knowledge" and wisdom of creation. There are an infinite number of guides and aides to help and teach us.

In the future, the "educational system" will be restructured — it will *have* to be, because it is, even now, in the obvious process of decay and self-destruction. We are finding (as we are in so many other areas of life) that we cannot *force* children to learn or to be motivated in a certain way; we must provide them with the tools and power and let them create their own existence, setting up a system that enables them to achieve this end.

School is a forced environment, and as such carries within it the seeds of its own destruction. As it spirals downward, ever-greater resources must be channeled into it to keep it alive.

With all of those funds, a home computer system and national data base could be established. Any child could access any information that interested them, and proceed at their own rate. Instructors would be free from the tense environment in today's school buildings. Our youth would be freed from the peer pressure toward "anti-success," and would be able to pursue their dreams and *inner dynamic* as they wished, when they wished, as quickly as they wished.

With the legalization of drugs, the gangs would lose prominence in schools and communities. Students would be free to become *who and what they want to be*, with little artificially-imposed pressure.

In fact, it is the very presence of such pressure that results in large numbers of individuals becoming angry and violent; by allowing them to make their own decisions and by taking away the "enabler" safety-nets of forced learning and the dehumanizing "factory" quality of education, society will promote individuality, self-confidence, and maturity — traits that cannot be instilled in a culture that forces, demands, and intimidates.

We send our children through a categorization process that treats them as replaceable parts, reducing all their efforts and abilities to a set of statistical *numbers* used for comparison. They are forced to *act, dress, groom, and perform* according to certain guidelines — a system that begins and empowers the process of social division — separating those that can conform from those that cannot, putting every child into a socially designed slot.

What about the children that cannot, or do not want to learn "proper" grammatical English, because of some inner or environmental difference? In our system today, that child's entire educational existence is threatened — they cannot move on to the next "grade" because of a perceived "hindrance" in a single category — English (or whatever the subject might be). Not only are they subjected to severe peer pressure as a result of this, society has taken a step toward discarding this individual, based on a single difference that being has with the educational dogma of society.

We all know how much better we perform in every area when we feel good about ourselves, when we are allowed to exhibit our individuality without ridicule or harassment. We also know how much better we perform when we are not forced or given false aid and "insurance" against failure, creating an "enabler" environment. We don't have to do for ourselves, because some other entity is acting as our conscience or "parent," therefore we can behave badly or childishly.

This "enabler" mentality has prevented us, as a race, from having to mature and take responsibility for ourselves. Virtually the entire government, the legal system, and the educational system is a huge enabling entity that allows us to remain children. We have a huge par-

ent society that is supposed to take care of everything and keep everyone in line.

The connecting strand that unites the symbolic formats behind effective social entities — such as the aforementioned government, legal, medical, and educational systems — is that they adhere to the *Zenine* formula. *Z-9* is the open heart, the open mind, the open system that serves as facilitator on any scale and at any position. *Z-9* recognizes that creation has built-in guidelines that cannot be transgressed, and so has no need for artificially imposed internal restrictions. As a matter of fact, those pretentious and counterfeit limitations are the only barrier between us and *perfection* — or at least our ability to fully participate in this perfect creation.

Perfection is an interesting concept. Most would deny that it exists (or ever could exist) in the physical realm; many assign it as an attribute of God alone, believing that all the rest of creation is somehow imperfect — otherwise, from where comes all our unhappiness, our pain, our troubles?

Most would perceive perfection as absolute order and harmony, along with exultant joy, peace, and happiness obviously not the case here on Earth, where everything is so corrupt and disorderly and full of tribulation. The most casual of glances around at our state of affairs would surely convince anyone that perfection on Earth is only an idealistic dream.

Or is it?

Quite a bit of "New Age" literature speaks of *perceived imperfection* in a perfect creation, or that we choose to see and live in a disharmonious and corrupt existence, when we could just as easily "choose" to live a life of perfection, joy, and creativity. How can some of us live in a perfect world and our neighbor live in an imperfect one? Don't we all live in the same world? Is there a way of actually understanding this seemingly diametrically opposed view, that of perfection and imperfection coexisting in one reality, one creation?

By now, we should have an intuitive response to this puzzle; that a choice between apparent opposites exists only on a certain level, and that by transcending the level of contradiction we can join the opposites with harmonious understanding.

As we have seen, *anarchy* is really *harmony* from a different, less holistic viewpoint. Imperfection, then, is really *perfection* as seen from a limited, perhaps warped viewpoint.

For example, an apple ripens to perfection, the fulfillment of its inner dynamic. The consciousness in the apple has realized the extent of its capabilities — hasn't it? What is left for it now?

Consumption. Just as it consumed the elements and nutrients necessary for its transcendence from a bud full of potential, the apple in turn becomes food for other entities, or perhaps recreates itself in the form of another apple tree. Some apples are consumed by various life forms, others decay — or are consumed by *bacteria,* still smaller life forms, and thus reduced to more elementary components — in other words, what we see as decay is still the perfect harmony, the perfect balance of creation in action — just at a scale and position we don't mentally associate with perfection. The decaying apple is still in perfect harmony, in joyous harmony, even though it has become something other than a fully ripe apple.

How does the apple take this? If it has limited its perception of itself to that of just an individual apple and doesn't see itself as part of the apple tree, and if it evaluates its perfection according to the limited view of what an apple is, then it will have a negative view of its alternate manifestation as animal or bacteria fodder, or as a seed. Similarly, if an apple is invaded by disease or a worm, it may see itself in a negative light, because it doesn't measure up to the Uniform Standard of Apples.

Probably, the tragedy and stress of the apple's fall from "perfection" means the end of the consciousness of the apple — it simply cannot make the adjustment from one existence to the other, because worms and bacteria are considered "bad."

However, according to the nature of Creation, the worms and bacteria are not "evil" entities, *they are merely performing according to their inner dynamic, which keeps the entire balance in harmony.*

There you have it — perfection and imperfection, all in the same picture. Imperfection, pain, disease, decay — all exist only in the mind of the observer at a certain scale and position. Does the worm or the bacteria see the decay of the apple as imperfection or perfection, as a happy or sorrowful event?

Perception of imperfection has been trained into us from day one. If the apple saw itself as an integrated part of the tree, and saw the worms and bacteria as its brethren in the Infinite Entity, then it would see no disharmony and experience no conflict or problem. Indeed, if the apple were able to dislodge those barriers and limitations that caused it to see itself as only an individual apple, disconnected from all other apples, then it might very well be able to *transcend into the consciousness of the tree itself*, or its *larger manifestation.*

As the fruit sheds an old existence, which is no longer effective on that level of creation, its consciousness, unbound by a self-generated limitation to the physical confines of the apple, can move on, or expand, into that of the larger manifestation. Perhaps the apple was able to do this even before its demise — access its larger body, and became therefore unafraid of the physical "death" of a very small part of its broader hierarchy.

Human beings are every bit as "connected" to the chain of life as the apple is to the tree, as was more thoroughly described earlier. In physical, mental, spiritual, and an infinite number of other ways, we are hierarchical systems fully integrated within an infinite hierarchical system.

Therefore, that which we perceive as decay, or evil, or as corruption, is actually *the activity of perfect creation at a scale and position that we perceive as* **imperfect**, because of our own incorrect viewpoint or belief. Actually, we term any event or action with positive or negative evaluations, based solely upon the structure of our perception of reality and belief system. Understandably, then, creation is as positive or negative as our internal structure decides. In and of itself, creation is neither positive or negative, simply *perfect.*

The *Z-9* life program, then, accepts this perfection at face value and does not strive to interpret creation into an objective "reality." The problem most of us have in accepting this concept is that we have a programmed idea of what perfection is — and much of life doesn't follow this accepted agenda. When we run into strife, or sorrow, or pain, or any form of disharmony, we immediately assign it to the imperfection of physical life, *instead of looking at that conflict as an indicator of our own faulty perception and belief system.*

Once again the human race is guilty of unbelievable arrogance — assuming that creation, which runs so smoothly without us, and is so infinitely vast and resourceful, is somehow imperfect, and that *we* are

imperfect right along with it. What an insult to the Creator, the perfect living entity! Never do we assume that it is our own pathetically limited judgments and evaluations that may be perceiving creation *incorrectly*, but rather that creation itself is somehow askew.

If there is an assumption to be made, it is surely that all of creation is indeed vibrantly, joyously perfect, a shining reflection of its creator and sustainer, within whom creation itself exists; and that it is our own consciousness that interprets disharmony out of perfection.

So why is our consciousness imperfect, if all else is ringing with such harmony and epiphany? Why would our evaluation center choose to see this imperfection — isn't that choice, in and of itself, evidence of a flawed universe?

As with all other things, opposite evaluations are merely misunderstandings perpetrated by a limited viewpoint. *Our consciousness views creation as an exact manifestation of our belief program*, perfect in itself and perfectly demonstrating to each observer the manifestation of their mythic truths. Since we accept and choose creation to be imperfect, through action, thought, and word, so it appears to us. Since we believe there to be things such as evil, chance, accidents, and problems, so there are.

It is like reading a book through a complex template — we only perceive what the design of the template allows. The book is perfect; not a misused or unnecessary word or phrase, no chapter bad in form or style. However, if you put the template of your belief system over each page as you read it, many words or phrases are blocked from sight or do not make sense — thus we have an imperfect world, full of chance, evil, and accident.

As observers, though, we cannot help but read the book through a subjective template. Removing the false template of society through *Zenine* and replacing it with that of our own Inner Dynamic gives full understanding and harmony to the story of creation, because that template was the one through which we were designed to read the story of creation.

Each of us and our entire manifestation is perfectly fulfilling its designed purpose in creation, whether we are cognizant of it or not, whether we are happy or not. How we perceive the universe is our choice, depending simply upon how we decide to perceive it, from either a holistic or severely limited point of view.

Just as physical laws within the material universe cannot be disobeyed, whether we believe in them or not, neither can the perfection of creation be disobeyed. We can choose not to believe that the world is spherical, or that we revolve around the sun — but our existence is still guided by those certainties. The more out of sync our belief system is with the perfect universe, the more pain we have chosen for ourselves — like a person who stubbornly refuses to believe that he will fall from a window if he steps out, pain is his choice. He might attribute the fall and pain to "bad luck" or "evil" to salvage his belief system and promote his own self-worth, or he can choose to re-design his belief system to take the new information into account and *solve* the "problem."

Just like that we put the blame on creation and not ourselves. Whenever we complain or accuse evil or chance, inherent in that accusation is the guilt or incompetence of that which designed such a faulty creation — God.

The arrogance of the apple's assumptions dooms its consciousness to a limited existence ending in eventual decay and dissolution. Our society is much like the overripe apple that is besieged with bacteria and worms, ready to fall to the ground.

If we remain bound by the program of the apple and refuse to open up to the larger process at work, we will fall with the apple. If however, our allegiance is to the *tree*, and to the bacteria and worms, and to the living Infinite Entity and its forms and processes, we can move easily from the apple as it passes out of its effective "apple" existence and into its new effective existence as food to be broken down and reused; and into the new bud that is blossoming into existence.

Z-9, the way of openness, is the path that ensures our ability to move to the new, blossoming environment, because it sees no limitations and accepts no "objective reality" as such. Our beliefs won't confine us to a certain scale or position, so we can move about freely throughout this infinite, interconnected manifestation.

Easily, the most profound shift from the old society to the new will be *accepting the perfection of creation*. This will no doubt divide society, separating those who believe in limitation and the natural existence of imperfection from those who accept the unlimited, perfect nature of the world. It might be a time of great conflict, as those who

cannot change will fall and decay with the apple of society, calling forth great spirits of anger and hostility.

There are really only two states of consciousness — those becoming, or moving toward Zenine, and those moving toward Not Zenine. Not Zenine leads to endless categorization and specificity, endless beliefs, patterns and evaluations. Not Zenine eventually leads to dualistic interpretations, such as right/wrong, good/evil, acceptable/unacceptable, and real/unreal. Not Zenine eventually creates conflict and disharmony from the simple fact that it sets up opposing points of view. Even just a little "Not Zenine" has within it the possibility for endless conflict and disharmony, planting the seeds of its own demise. Not Zenine is the mentality that claims, basically, that *creation is not perfect*, this position is founded upon the presumptuous and arrogant human interpretation of "reality." It invokes human supremacy in creation, whether one espouses religious or materialist views, and indicts creation itself as faulty with such terms as chance, luck, evil, decay, bad, etc.

Zenine is the assumption that the Creator, and thus creation itself, is indeed perfect, and that it is our own consciousness that chooses to see imperfection by adopting a false template of beliefs.

Any social order that wishes to help establish a truly harmonious culture must do so on the foundation that every part of creation is indeed perfect. Any discrepancy from this, any attempt to limit or qualify or judge, will always lead to eventual conflict, because such evaluations *deny that it is society itself that is choosing to* perceive *the event as a problem* and not as the natural exhibition of the dynamic of creation in action. Societies of the past, as well as most current ones, always blame the imperfection of humans or of other elements of creation instead of accepting that society is itself guilty of a misconception.

Misconceptions create problems by choosing to consider something as a problem in the first place, an imperfection deposited in our pathway — instead of seeing it as a positive force or event, or as an indicator of a limitation in our own consciousness. If disharmony was seen as an indicator, a messenger showing us a limitation in our own mind and a path towards greater transcendence, then there would in effect *be no such thing as disharmony,* because these events, or *entities,* would be welcome spirits of change and growth. Instead, in

our current society, these *Angels of Healing Change* are ignored or denounced so we can maintain our own self-righteous point of view.

It is very difficult to imagine a society based upon the principles of Zenine and Anarchic Harmony, because we have all been so indoctrinated with the information of this society. We don't question whether or not there *is* right and wrong, or good and evil. Those "truths" are a given; we instead spend our time in endless evaluation of right and wrong, all serving the same entity no matter how we construct our belief system. Whether we are liberals, conservatives, pro-lifers, pro-choicers, Catholics, Unitarians, criminals, law-abiding citizens, lawyers, pushers, doctors, or prostitutes, we still serve this decaying social entity's basic premise, its fundamental belief system: that creation, and all that reside in it, is *imperfect,* and that if everyone and everything just "behaved" according to _____ (fill in the blank with your own belief system), everything would run smoothly.

I call this most basic premise of society *Z-0*, the most deeply embedded program of all, the antecedent of every belief and assumption in our infinitely complex personal and social mythology. *Z-0* is the truly *subliminal* assumption that creation is not perfect and that evaluative *decisions* must be defined and taken, and that a construction of beliefs that guides said choices must be accepted. The *Z-0* premise is precisely that which must be forsaken in order to establish a society capable of maintaining harmony throughout its existence.

Z-0, or Not Zenine, is the fundamental ancestor of every problem that faces us, because it presupposes imperfection and disharmony. It is represented in the Bible as the Fruit of Knowledge in the Garden of Eden; after all, it is "knowledge" that endlessly evaluates and judges, bringing into existence our ocean of dualistic opposites — good and evil, right and wrong, and so on. By eating the Fruit of Knowledge we have chosen to abandon the perfect Garden of Eden and enter the world of imperfection. Only by "uneating" the Fruit of Knowledge can we re-enter the Garden and reclaim our heritage of harmony, joy, and perfection.

As a matter of fact, the evolutionary processes all around us are actually *forcing* humanity into the Zenine state, and those manifestations which cannot move from *Z-0* to *Z-9* are facing conditions increasingly hostile to their minds and belief systems. Any mental for-

mula of the *Z-0* state can only survive as long as there isn't too much informational input contradictory to its structure or pattern.

As discussed in the previous book, we can alter or ignore vast amounts of data that do not support our belief system. This self-delusionary state of affairs was possible until the age of information and communication arrived upon the scene and began a deluge of data that is in direct conflict with our personal mythologies.

Before, most of those around us held pretty much the same beliefs as we held ourselves, and so our views weren't challenged or threatened. Evil, luck, and a host of other fanciful explanations were sufficient to explain why the world didn't behave according to our expectations. Generally, every social mythology held within it these "gray" areas meant to compensate for the inability to describe the nature of creation and that which man observed during his or her existence.

Religious, social, language, or distance barriers prevented the influx of too much contradictory "knowledge." We were able to ignore or redefine the conflicting information that *did* get into our close-knit, self-supporting group. Those who spoke differently often met with dire fates or were censored — a process that is still going on.

The subconscious of humanity, though, has brought into creation several *genies*, or *spirit manifestations*, designed to aid the transition to the Zenine state. Television, radio, telephone, satellite, and computer technologies have opened an information floodgate that cannot be censored or ignored for long. For many, this assault on their senses leaves them desperate for explanations.

Instead of accepting this new information which can no longer be ignored, and changing our own perception and beliefs, we view it as the enemy — we see it as the extension of evil forces bent upon destroying humanity, instead of as healing agents arriving to educate us with true wisdom.

This is what is so confusing, so frustrating, so *maddening* about modern life, why so many are mentally imbalanced, disturbed, or outright *insane*. It is no wonder why so many are going on killing sprees or give over their lives to criminal activities — nothing makes any sense. Where can you stand in a world where personal, scientific, and spiritual truths are as many and varied as the patterns of a snowflake?

Science, or materialism, is the last bastion of those seeking to hold on to some form of objective "truth" or reality, and even now it is crumbling with increasing speed. With the rapid progress of science

we see our "knowledge" of the physical universe flip-flop every few years. It was one thing when a scientific "truth" lasted several generations; it is another when it lasts only ten years or so. When history, medicine, chemistry, biology, and physics undergo complete transformations every ten or fifteen years, of what use is a classic education? By the time you've completed college, your knowledge is outdated.

The same is true of the institutions of man. Before, we remained blissfully ignorant of the true nature of our social establishment, of its past and present. We could faithfully believe in our leaders, our government, our free-market economy (or whatever the situation in your home culture), and our religious leaders. Again, distance and poor information-sharing technology allowed us to remain blissfully unaware of abuses and hold our beliefs intact.

That is not the case now, however. The information age is attacking our belief systems with knowledge that destroys our most precious mythologies. Evidence is brought to the front that our government has been involved in some of the most outlandish, immoral, and heinous conspiracies, cover-ups, and crimes ever perpetrated upon a citizenry in modern history.

Previously suppressed evidence has emerged into the mainstream that the school curriculum, especially concerning American and world history, has been completely biased and slanted against various ethnic groups in favor of those of European descent. It is well documented that many major contributors of minority heritage have been written completely out of history, and that several inventions have been historically awarded to individuals popular with the mainstream.

Recently, much has been said about the true nature of many of our most cherished historical figures — George Washington and Christopher Columbus, for example — that portrays them in a quite different, unflattering light. We are discovering unsavory, undisclosed historical evidence about the merchant power structures of Europe that deliberately established the slavery system and brought it to the new world. We uncover documents that support the theory that Roosevelt intentionally took America into WWII by goading the Japanese into bombing Pearl Harbor, and that the JFK assassination was a deliberate coup by the military because he was going to remove our advisors from southeast Asia.

As the information and communication age brings more and more of these things to light, these old, institutional entities have to deny,

restrict, and resort to outright illegal activities to cover up. The process is as slow as it is because, quite simply, *we don't want to know.* The more we find out, the more unstable our own belief system becomes, the more information we have to try to justify or lock away in a mental closet.

Virtually every day television brings us astounding evidence of the black-hearted nature of most of our society's corporate and institutional entities, yet we still strive to ignore or justify, searching for something else to blame. Our religious, cultural, or political institutions are exposed as corrupt thieves and liars, yet still we must cling to them, because too much of our personal belief system is founded upon these entities being "good," or upon certain events being "right."

What is amazing to witness is that so many people can completely ignore such an incredible amount of information for so long. For the past forty or so years, reams of documentation have been presented on the subjects of reincarnation, near-death experiences, parapsychology, UFOs and alien abductions, etc., yet our society buries this information, discredits it, or simply refuses to acknowledge its existence.

Why? Because accepting this information would chip away at the founding principles of our accepted cultural mythology, of what we believe is "real" and what we believe life is about. Because it would cause a shake-up, or a profound re-organization of our society, the entities that depend and thrive upon our current structure suppress or discredit these areas of information. Like any living entity, these huge beings react according to their own survival instinct by doing away with any perceived threats.

Ultimately, like any entity not in line with the perfect harmony of creation, these very actions of self-protection in fact lead to their eventual self-destruction. The price to be paid for this conceited oppression and manipulation will be terrible, made worse with each passing decision we make to support these dark spirits.

The nature of the question of our existence has been changed. No longer satisfied with arbitrary and incomplete myths and programming, we now look toward something *all-inclusive* that can fully explain the seemingly *incoherent*, or *anarchic*, characteristics of this endless bombardment of information, so that we no longer have to suppress, ignore, or twist that which we perceive.

We want freedom. We want simplicity. We want peace, joy, and harmony. We want perfection.

In order to co-create the change to Zenine principles, we must invite those entities into our lives, through action, thought, and word. We must no longer adhere to diseased concepts, products, or principles.

Only by revoking our support of the beings of disharmony and conflict, and by invoking our allegiance to the *perfection of creation* can we aid the birth of a true New Age. We must reject negativity, limitation, prejudice, restriction, suppression, and oppression.

This symbolic change might manifest in many ways: a change in purchasing habits, from supporting the industries of destructive corporate America towards those beings that promote natural existence in the areas of food, clothes, and products. It might mean time spent in meditation, calling forth the personal and community beings of change and perfection. When we go about our daily lives with the understanding that *everything we say, think, and do* amounts to the propagation and support of larger beings that guide our social and planetary existence, then we may start to change our habits.

There are many areas in our consciousness that support the old society's values and ideas. If we make an effort to revoke these conflicting, destructive patterns and invoke and accept those of anarchic harmony, then the old social being is starved and weakens while the new is born and fed.

1) Acceptance of Perfection, Rejection of Imperfection. Creation is the perfect manifestation of the perfect Creator; because it reflects the creative nature of God, the universe reflects that which I want and expect out of it, even if it appears to be negative and imperfect. Creation itself is perfect in and of itself, in both its "real" state and in the fact that it perfectly manifests each entity's belief pattern. It is our own mythology that determines our perceived balance of positive or negative values.
2) Acceptance of Freedom, Rejection of Knowledge. "Knowledge" is temporal and self-conflicting, only serving to place self-supporting limitations on creation that otherwise do not exist. The limitations of the design of creation are built-in and cannot be abrogated; therefore, we are each free to express our inner dynamic in an unhindered fashion. Knowledge is useful only in a

temporal, limited way, applicable only within a virtually insignificant set of scales and positions and effective for only very limited durations. Knowledge should be regarded as a tool instead of a master.

3) Acceptance of Abundance, Rejection of Limitation. There is enough in infinite creation for all to have an unlimited amount of anything. Limitation is self-imposed. The design of creation is built into our inner dynamic and we cannot abridge it, in thought, word, or deed. We were intended to have all that we need and desire; if we need or desire, through our beliefs, *limitations*, then we perceive them.

4) Acceptance of Love, Rejection of Fear. Love comes from accepting something as perfect *as is*; fear comes from belief in imperfection, that things can happen according to *evil*, or *chance*, or that all things are not working in perfect harmony. With love comes joy, peace, and forgiveness. Love comes from accepting that all beings have their own *inner dynamic* that they must be true to, and seeing the design of the creator in action in that dynamic, whether it is similar to our own or not.

5) Acceptance of Responsibility, Rejection of Justification and Blame. Once we understand that the infinite universe is not only *capable* of, but in fact *does* manifest to us the exact condition of our consciousness, then we are able to accept the power and responsibility of our creative existence within God. The process of justification and blame only assigns our power over to the beings we justify our actions to or those we blame for our condition. This action simply *feeds and supports* these entities and grants them creative power over our lives.

6) Acceptance of Unification, Rejection of Separatism. Everything is an equal, interconnected, living part of the Infinite Hierarchy of Systems. Every part of our existence is of vital importance and rings like a bell throughout creation, affecting the whole. Accepting this unification and accepting the principles of *perfection* allows these angels of harmony and joy not only to enter our own manifestation, but more effectively spread from us throughout creation, helping all those we are connected with to realize the perfection of life.

7) Acceptance of Growth, Rejection of Decay. The universe flows, a pulsating, energetic stream of life and growth. When a mani-

festation reaches the limits of its growth potential, it begins immediate decay, the system reorganization process of breaking it down so that other, *growing* systems can make use of its component parts.

8) Acceptance of Respect, Rejection of Arrogance. Since "knowledge" is limited to temporal and regional areas, we must respect the power and wisdom of the infinite living entity in all things, rather than rely on "knowledge" to guide us. Respect allows unlimited transcendence, because it accepts the perfection and power of the universe and the wisdom of the Inner Dynamic, while arrogance limits us strictly to its realm of "knowledge," dooming us to eventual reorganization.

I have found that, as the old beings pass out of our lives, they do not do so quietly. These beings of limitation and restriction, both within our personal manifestation and their larger parent entities that encompass all of society, rage and howl at the prospect of being dethroned. They cause all sorts of apparent distress and conflict, and can be very frightening and intimidating. They call out to their kindred spirits that, over the course of millennia, have become so deeply embedded in our psyche that we often cannot differentiate between these disharmonious spirits and that which we perceive as our "self," so that we feel we are losing our own identity.

If our identity is composed primarily of beings of limitation, justification, and blame, then it is indeed our identity we wish to change. Why choose to be bound by the devils of oppression and destruction when we can choose to walk in the company of the Angels of Perfection, Harmony, and Abundance?

As our personal lives and the nature of our societal surroundings transform, we must cultivate the spirits of fortitude and faith to see us through. These spirits, along with their perfect kin, are as infinite in number and power as the Infinite Entity itself and eagerly await our invitation.

The Transformation is occurring, even now. The question is, how will we choose for it to manifest? Will humanity, as a whole, be a part of it, or have we restricted our potential so much that we will become the decaying fodder for the next expression of the universal dynamic?

The power to decide and choose lies in the hands of those that *understand* the principles at work, assume their *responsibility* as

part of the Infinite Entity, and accept, invite, and invoke the Archangels, Angels, and spirits of harmony and perfection into their own lives and into the lives of their family, friends, society, and humanity in general, through word, thought, deed, visualization, and meditation.

By making this choice we assure our individual existence and continuance within creation, regardless of the outcome of humanity's physical existence on Earth.

This is the essence of Anarchic Harmony: *truth is what we* choose *it to be*; because perfect creation reflects back to us (through our activation and interaction with the living hierarchy) exactly that which we harbor and promote within our multi-dimensional being, then for each of us to be completely fulfilled as a harmonious part of creation, *we must choose to manifest what our inner dynamic wishes*, thus allowing our perfect interaction and growth within the Infinite Living Entity which birthed us. Also, we must *respect* the other manifestations of the Infinite Entity *and their own interpretation of Truth.*

Our society exists within an extremely narrow scale and occupies a very limited position in infinite creation, and to accept its proclamation of reality is both to restrict ourselves to and promote the agenda of this culture, which is obviously, by and large, destructive and corrupt.

Changing is the simple act of making a choice. Choosing on the basis of society's evaluation system is, regardless of the choice, to support its view. It boils down to this; we can choose what *we* want, deep within our heart, the complete and perfect fulfillment of our Inner Dynamic; or we can be *convinced* into choosing and promoting another entity's agenda, remaining unfulfilled and miserable ourselves, dooming ourselves to dissolution so that another being may be birthed into existence that will do the job that we have forsaken.

It is our choice.

Section II:
The New Age of Individual Authority

Chapter Seven: **Choice Expansion**

Decisions And Choices

If you are beginning this section with a "prove it to me" attitude, put it down and walk away; nothing herein is attempting to *convince* anyone of anything, especially not the fundamental concepts of liberated thought. *Convincing* is a process of getting a majority vote of confidence from the creatures that inhabit the listener's mind; it is politics at its most sublime. Convincing and the use of so-called *evidentiary proof* to make decisions is nothing more than a political campaign run by competing belief systems and categories to gain control of the individual. It is the systematic manipulation of the belief system to gain control of the individual.

Evidence, logic, deduction, reason — all are part and parcel of the convincing and justification process, the maze through which we make our inner impulses run before we act upon them. Choice, in its purest form, transcends the need for or use of patterned belief systems. It releases one from having to restrict or evaluate decisions according to pattern, proof, or predilection.

Increasing choice to its broadest, most fundamental terms is what liberated thought, action, and spirituality is all about; the nature of this book is not to redirect such choices, but to tear away the profound, unseen constructions that deeply guide and pattern even that which appears liberated and radical to the observer.

I believe these constructions are what guide our consensus reality on a moment-by-moment basis, because they are so fundamentally imbedded near the core of our being. They are expressed in physical reality as that which we (including even the most profound, liberated thinkers of our time — and of history) naturally accept as *the way things are*, without question, without a second thought. This deeply held programming is that which we have such a hard time with; it manifests the sequential, day-to-day routine that is so overbearing and life-extinguishing.

I will not go out of my way to offer any supporting theories or evidence in these pages. I will not adhere to the laughable rules of logic, reasoning, and consistency. There is no such thing as proof. I can turn a neat trick of phrase as well as the next guy, and include reams of documentation and argumentation to support my view, but it's all meaningless; you're going to believe what you want to believe, regardless of any written magic I might be able to perform. Besides, it's all been argued and documented in endless books to the nth degree; there comes a point when the individual just has to make a *choice*.

For those that have made that choice, and hunger for more, allow me the privilege of exploring with you realms which you might have thought closed to discussion, without option or possibility, realms that might indeed be the very shackles that bind us to a stale and limited existence.

The simple difference between a choice and a decision is the fundamental difference between freedom and slavery, between being *human* or being a *machine*. For most of us, the arena of *choice* was limited to the construction of *informed and judicious decisions as determined by conditions and reasonable options;* by choosing to understand how that line of thought is just a load of self-justifying, society- (and self-) perpetuating programming, the realm of *choice* can be liberated considerably.

We don't have to justify or explain our choices to anyone, including ourselves, or according to any code or agenda, within our minds or without. This is the difference between a decision and a choice: a *decision* is an inner impulse interpreted by whatever factors guide our belief system; *choice* exists beyond any interpretations, limiting options, or other guiding factors. A decision is a debate; choice is free of debate, because it sees no limitations.

Expectations And Ramifications

Most of those that are involved in the paradigm shift understand that, in this infinite cauldron of interaction and creation we call reality, trying to assess the ultimate and accumulative ramifications of our actions is a profoundly ludicrous idea. We don't even have a clue how our actions eventually affect the realms we *can* sense physically; how can we possibly determine what will result from our choices in and throughout the myriad dimensions and co-existent universes that we — as yet — have no conscious access to?

Dreaming up a host of ramifications to further complicate our decision-making process is just the result of the combative nature of our mental political action committees. You do this and this will happen, you do that and then *this* and then *that* will occur, the result will be horrible, the chain of events will bring us something *desirable*... what a hoot! Who the hell knows? Just admit it, we don't have the slightest *clue* what will happen, good, bad, or indifferent!

Ouch! You mean, no one really knows the ramifications? Is that why no two *experts,* or teams of experts, agree on anything? Is that why economic forecasters, educated and trained by our wise and advanced establishment, sound and act like a bunch of raindancers? Could that be why doctors tell patients they'll be dead in a month, then two weeks later the fellow doesn't show a trace of that tumor the physician saw in a previous x-ray?

Those that we trust to guide our decisions (society) have no better an idea than do we; if they "knew" the ramifications, our environment, health, and social systems wouldn't be in the shape we now find them in. Our governing institutions cultivate our trust only by hiding all the contradictory information.

For the ramifications to even *be able* to be charted would inherently mean that humanity has a good command and near complete view of reality, and that assumption is arrogant beyond definition.

Letting go of self-constructed and arbitrarily designed ramification patterns is nothing more than taking another step in the direction of the true freedom of unbound choice.

Continuation And Consistency

Freeing ourselves from the myths of *relevant information* and *probable ramifications* opens up the world of personal choice significantly. It frees one from having to justify decisions and from having to find something to blame for unwelcome results. We no longer have to decipher contradictory data or adopt belief and choice systems that must remain consistent.

Continuation is another limitation on our choices, the false belief that we must be consistent with our choices, consistent through the passage of time and consistent as observed by other entities. Oh, we can change, but we must have a good reason and that decision must be supported by ample evidence or reasonable argument.

Or else what?

The past, to most of us, is like a huge weight that we carry around every second of our lives. A great deal of our self-worth is determined by the *weight,* or the balance, of how our personal history is judged by those we care about, and how we ourselves view our past. Wouldn't it be a tremendous relief if we were no longer bound by our past, if choices we made on a moment-by-moment basis didn't have to be guided by the chain of all our previous decisions and action patterns?

What we are actually bound to when it comes to continuation, or one event and decision built upon another, is *sequential decision making* based upon our own ideas of consistency — not that our pattern is *actually* consistent, just so it appears to be according to our own belief system and perception habits.

The idea that our choices have to be sequential (more on this later) or consistent with our past actions to form some kind of acceptable "flow" is nonsense; I have the perfect ability in creation to make unrelated choices that appear completely in conflict with each other and associate them with each other or with events in any manner I wish, regardless of whether or not those choices and associations make any sense whatsoever to anyone else or even to *myself.*

The nature of *choice* is part of the invisible construction around each of us that subtly yet *profoundly* limits our options in day-to-day life. We do not even recognize that a barrier or restriction exists until it is pointed out, because their rules are not even visibly written into our beliefs. Even when they are pointed out, many of us can stare

right at it and never see a thing, completely unable to understand, because the neural patterns in our brain are so accustomed to that pattern that *the pattern is accepted as part of the hardware of the brain itself* and not some removable, arbitrary software.

It is like a computer programmed with Windows, spelling check, grammar check, e-mail, and a clock; you can take whatever additional software you want and put it into the system, but that software is then acted upon and regulated by the other software control programs. Over a long period of time (say a few hundred or thousand years), the user no longer recognizes that the control programs are removable — they essentially become part of the hardware.

If the control programs have become detrimental, or were basically flawed, or are now *outdated,* then you have a problem. If the control programs alter and interpret all other software, or information, into patterns that cannot suit and satisfy the individual, then again you have a problem.

Expanding free choice is the process of increasing the context of your choice-making ability, either by removing barriers or increasing the possibilities within an existing context. If someone presented you with a hundred gold coins of various values, and you were told you could choose any one you wanted, most of us would think that we have a wide variety of choices we could make and would fool ourselves into thinking we were experiencing "freedom."

What we don't see are the built-in guidelines that condition our free choice:

(1) You can only select *one* coin

(2) There are only *gold* coins available

(3) Someone else has decided which 100 would be made available

(4) You can only select *after* the choice has been offered

(5) After you select, the process is over

and of course, your choice is further conditioned by belief systems — who among us would not take the most valuable (biggest and heaviest) coin available? Who would base their "choice" upon the newness of the coin, or the artistic quality, or its position in the pile, or just how it "felt"? Who would taste it or smell it, or flip it and see how many times it landed on heads and base their decision upon those qualifications, instead of its monetary worth?

It is because we have all been trained so thoroughly to *associate* certain conditions with responsible — or judicious — decision making

that we don't even realize that we have *given up our personal freedom of choice* and replaced it with a state-sponsored control program. We are so thoroughly indoctrinated into this pattern that choices or decisions based upon anything else appear insane, or at least irresponsible.

Unlimited freedom can only be attained when there are unlimited choices. Accepting a control program means accepting certain basic limitations. In the cases of *conditional information* (knowledge), *expected ramifications,* and *continuance* (consistency), we find three control programs that bind us to a step-by-step, systematic, logical, orderly, sequential, and justifiable mode of action and train of thought.

And what *is* ordinary, everyday life if not precisely that?

Chapter Eight: **Sequential Thought**

Mental Associations

As we are born into this world, we find ourselves within a certain group of people which is creating reality around itself in certain patterns. This reality is comprised of a patterned flow of mental associations, some of which are obviously *personal* and others of which appear to be hard rules that all of humanity naturally lives by. These *hard rules* are the ones that lock us into consensus reality against our will; we are like slaves that have unshackled a hundred sets of chains and happily announce our freedom, but then we find we are in a room we cannot get out of, without door or window or even a tool to pry up the boards. Yes, we *do* have much more freedom, but that freedom is still confined.

The idea that creation operates in an orderly, sequential fashion, according to the "natural" laws of time and space, is a program, a trough that gets deeper with virtually every thought and action. Even those of us that have read up on quantum physics and have delved into shamanic thought and *understand* that *time-flow* and *matter-energy* and *space-separation* are merely how we interpret reality find ourselves still controlled by the day-to-day, seemingly ironclad grip of the normal physical realm.

Whatever words one wishes to use, we know that our situational reality is determined, or co-created, or projected from within. We perceive that portion of an infinite reality which our mental program finds acceptable, or which bolsters our personal mental institutions. Change is usually a process of simply finding another pattern to lay over the old; usually, any new program still obeys the same deeply-imbedded control programs, still projecting the same old prison we have always lived in.

When an apple is thrown into the air, it will follow a trajectory and land, obeying the laws of motion and time. The apple is a hard physical object that moves through space, acted upon by kinetic energy, resistance, gravity, mass, and time. Of course, all this is pure fancy; in the first place, there is no such thing as a "world" that exists outside of our minds; everything we sense or encounter only exists in one place — the chemical interactions and mental associations within. What is actually guiding the trajectory of the apple *are our deeply imbedded "hard rules,"* or symbolic patterns and neural pathways — the "troughs" that guide our perceptions.

Let's explore the troughs as we follow the apple event.

Trough 1: the kinetic energy transferred into the apple from the motion of the arm propels the apple on its journey.

Trough 2: the mass of the apple, air resistance, and gravity determine the *trajectory* of the apple after the initial force is imparted into it from the hand it leaves.

Trough 3: the apple moves in a continuous arc through time until it comes to rest following a strict hand-air-ground sequence of action.

Trough 4: virtually no other forces are in play in this sequential interaction.

We believe that there is some kind of outside reality that elicits the sequential sensations during this scenario, something that is triggering our sight and touch *in order,* and we are responding to it in that same "real" order. We are also assuming that the kinetic energy is *connected to* the flight of the apple, that the shape of its trajectory is *caused* by the natural forces acting upon it, and that the apple that left our hand is the same apple that finishes the journey. We view the entire sequence as self-contained and with little outside influence — it is cause and effect, or A+B=C, in its most unarguable format.

For instance, we don't for a second perceive that the apple that left our hand is a different apple from the one that landed. Our entire

idea of *sequence* depends upon it, in fact, being the same apple. If it weren't, there would be no sequence — our chain of events would be broken.

We also don't perceive that the apple stops at any point in its journey (before it hits the ground), or that it backs up — all this would be a violation of our perception of sequence and the forces involved. For there to be an aberration we must introduce new elements to explain the altered behavior, so that we could construct a new chain of events and forces that does not violate our sense of *sequence*.

To show how deeply ingrained this is (after all, our sacred concepts of *logic*, *science*, and *reason* are founded upon sequence), think about what you are assuming right now: the author has introduced the problem, given an example, and will now demonstrate how we can overcome this limitation with a neat mental trick or philosophical argument, perhaps supporting his view with some observational evidence. In essence, the author will disprove the presence of sequence by presenting a sequence of statements that "proves" his idea!

I cannot "prove" anything to anyone — we all believe what we choose to believe, accepting what "proof" we choose to accept. What I can provide are a few concepts that can help *allow* the individual to choose to move beyond the confines of sequential thought and action, but the ultimate choice belongs to each person. Intuitively we can accept that we will have much greater freedom if we are not limited to sequential thought and action. Truth is, that should be enough for us to decide to strip ourselves of its shackles — why limit ourselves to step-by-step processes when we could just leap around?

Those who demand a step-by-step analysis of how non-sequential action and thought are possible will never be convinced because they are thoroughly bound to those concepts. Here again we find the difference between a *choice* and a *decision*: when presented with an idea like non-sequentiality, we don't just want to make a groundless, non-evidentiary, unsupported choice; we want the concept to be proven to us, or at least documented, supported, or argued to our evaluation system.

We are indoctrinated to think sequentially, according to certain rules and patterns, to arrange certain ideas, forces, and objects into

models that either support our existing belief patterns or violate them, so that we either accept or dismiss new information. Transcending sequential thought means stepping outside of the sequential proof and evidence system — or beyond the need to be convinced.

For example, let's say a new thought is brought up — *X*. Normally, in order to prove *X*, or convince an individual that it exists or is valid, I must cleverly manipulate the symbols of the belief system of the listener so that *X* is the logical, or *sequential result* of a formula that uses already present ideas and forces in his or her mindset.

Unfortunately, though I might be able to prove or make a good argument for *X*, I had to use sequential thought to get there. That type of motion is built upon one thing: *limitation*, because it is bound by what resides within the current belief model and the forces that can be fairly used to manipulate those symbols. Through this example we can see that the growth, or change potential of an individual resides in the inventory of accepted objects, variables, and forces that make up their belief system. To get any new thought or concept accepted, the old or already accepted thoughts must be arranged in a way that makes the new idea the *sequential conclusion*.

In this manner we build our path step by step, brick by brick, until we have built a prison of limitation where we are bound to that same step-by-step formula of sequentiality. Is this unlimited freedom? Can we choose to do whatever we want, whenever we want, or are we bound to orderly, consistent parameters both within our own minds and in the physical realm?

We understand that our physical surroundings are symbolic manifestations that represent the state of our inner condition; the repetitive, guiding forces of life are the mirror images of similar *hard rules* that bind us within. These hard rules are simply hindrances to the free creative action of our inner dynamic; we are afraid of making unwise or dangerous decisions. Thus, *any choice based upon sequentiality is not a free choice, but is an informed decision*, based upon logic (whatever brand of logic that is personally implemented) and fear.

Okay, then what *is* non-sequentiality, and how can we (those of us that *choose* to accept it) begin incorporating it into our lives?

Jigsaw Puzzle

As described in ***Anarchic Harmony*** (and many, many other books by very persuasive and liberated authors), we are all part of an infinite hierarchy of living systems that stretch throughout creation in every direction and dimension, completely interlocked and integrated at every scale and position. This connection reaches across time and space, from the galactic and beyond to the subatomic and beneath, from the spiritual realms to the physical, including dimensions and universes that may be parallel or adjacent or on different frequencies than our own.

Try to visualize creation as a huge, multi-dimensional jigsaw puzzle; within the picture that is displayed there is a certain area, or a certain level, that is the physical realm. Let's say that this section is represented by the colors of our visible spectrum — red, yellow, and blue — and is put together with a certain *texture* of pieces. Now, interconnected throughout these certain textured, colored pieces are other sections and parts that are of entirely different colors and various textures.

Whether or not we have always been able to see only the physical pieces, or if we are just psychologically blinding ourselves to all but those certain pieces, our condition now is that we are trained to associate only the physical pieces (and the acceptable non-physical pieces, such as religious belief) in sequential, cause-and-effect order. We are trained to see the patterns that connect one thing to another physically as *the only paths available between any points.*

Looking over the puzzle from our imaginary vantage point, it is easy to see that all points are infinitely connected, that by following one piece to another, without being constrained to using only certain colors or textures, we can find an infinite number of paths from any one point to another. These paths can be traced into and out of the physical realm, into the past or future and back, and without regard for sequential cause and effect — or even the physical laws of the universe.

Whatever the pattern of our belief system, even if we are very liberated and open-minded, if we are constrained to sequential thought, action, and proofs, then we are only limiting ourselves and our access throughout the infinite jigsaw puzzle to *that which can be extrapo-*

lated from our current position. Non-sequential thought allows infinite access because it is not limited to the possibilities inherent in the current system and its limitations.

Actually, infinite possibilities exist within every system, but we limit our own access by choosing for ourselves what is "real" and *possible* and what is not. One might make the argument that each pathway in an infinite array is still a sequential path, whether or not you violate the *physical* definition of sequentiality; you still move through adjacent pieces. What is hard to grasp is that moving through apparently adjacent sections of the puzzle *still* violates sequentiality; it just keeps those violations to a level that doesn't disturb our perception of the universe.

As a matter of scientific fact, sequentiality *is* non-existent, simply because any sequence of events can be broken down infinitely into component sub-sequences; in other words, it's the same old "halfway" argument: for object A to reach point B, it moves halfway there, then halfway again, and again, the intervening space eternally reduced by half — so how can A ever actually reach point B, if the space in between can be infinitely reduced by half?

This example demands that, at some level, A makes a non-sequential leap, or a series of such leaps, to get to B — or else A could never move at all, since motion in *any* direction can be infinitely reduced in the same manner. Even the *decision* to move can be infinitely reduced in the physiological processes we must engineer just to *think*; this chemical reaction has to reach that synapse, the distance between eternally reduced in half...

In essence, we manipulate the non-sequential nature of creation to create the illusionary parameters of sequentiality. Whatever pieces of the creation puzzle are adjacent to "yours" represent *whatever level of non-sequentiality you are able to accept.* Any step from one "piece" to another is, in fact, a leap at some point. It *has* to be; otherwise you could never *get* there at all!

Instantaneousness

Using the model of non-sequential motion we can chip away at the entire idea of sequentiality and loosen its throttling effects on us. The above term "leap," in motion, refers to an object's ability to *instanta-*

neously transfer from one point to another, say from B-l to B. Even if B-l is $1/10^{-50}$ of an inch away, object A *must*, at some point, violate the laws of space and actually *reach* point B, somehow leaping over the infinite half-distances it could infinitely move through.

Object A is somehow going through a process of *instantaneously* jumping from one position to another in small enough increments to appear as fluid motion — much like a film, where each frame represents microscopic "changes" in the scene, or "leaps." When you examine each frame you can see the jerky motions, but when you run it through the projector our senses blend it all into fluid, cause-and-effect action — *even though each frame is a separate and distinct entity.*

It's easy to see that our minds are very sophisticated "projectors" that make the film of life appear seamlessly fluid. Trouble is that our consciousness, the light that shines from the projector, is trained to follow only one film-path (or puzzle-path) and to only allow a certain level of "leaping" — that which it can interpret as acceptably sequential, because it is trained to operate that way. Being able to move in larger, non-sequential leaps is merely a matter of untraining our minds so that we *allow* it. If leaping is the only way anything occurs in any event, why nail ourselves down to a certain level of it just because we demand the false illusion of sequentiality?

Simultaneity

Did you know that you already exist in two places at once? Did you know that you exist in a *universe* of places at once, totally omniscient (at a certain level) and with the ability to decide the absolute fate of trillions of living entities?

This is no spiritual mumbo-jumbo, this is what we can easily observe even within our limited physical reality. Don't "you" exist in your feet, your hands, your chest, and your head — all at the same time? Don't "you" encompass the vast subjective spaces between the uncountable subatomic particles that make up your physical existence? Who is that which occupies both your left and right shoulders — at the same moment? Doesn't simultaneity, or being in more than one place at the same time, violate the "laws" of physics? Then how are you accomplishing this magical performance? Aren't your feet a good

distance from your head — yet you are occupying *both* places at once!

Let's think about the human body for a second. Most of us don't have a *clue* as to what it either is, or is capable of. We don't have any real idea whatsoever what it is comprised of or what makes it operate, how we accomplish even the most basic of functions. Everything operates pretty smoothly on its own, even while we sleep. We just *assume* there is some rational, logical, mechanistic reason behind it all and busy ourselves with the job, or the family, or other concerns, leaving our body up to the subconscious or "automatic" control system.

When we become aware of others who display bodily capabilities far beyond our own, we file this information away into two basic categories: believable, and I could do the same (or similar) if I only adhered to a certain regimen of diet, exercise, and repetitional practice; or unbelievable, that which no body is capable of and so must be a hoax.

The same can be said of our view on mental and life-situational abilities, that if it is indeed possible then there is a certain sequence of events that must transpire before we, ourselves, develop that ability into reality.

Unbelievably, these orderly, sequentialized beliefs are *based upon a knowledge of the human body, mind, and spirit that is so profoundly limited and erroneous* that it goes beyond any conceivable combination of arrogance and ignorance. In other words, we are completely ignorant of what makes up a human, how a human operates, or what forces are at work, yet we somehow "know" not only *what* is possible, we even *know* what steps are necessary — and in what order — to get a desired result.

You might say that we do have a fairly accurate picture of at least the human body and how it operates; I refer you to the rules of *scale* and *position*, where the universe is symbolically identical from any place and at any size or shape. Assuming that we have a better understanding of the body than did primitive man is saying that we are in a superior time and place than were our ancestors — we might as well say we are rulers of the universe and that the cosmos revolves around our home planet.

Did you know that there are about ten times as many bacterial organisms in our bodies at any given time as there are human cells?

Does this make us a human infested with bacterial agents, or a bacterial colony infested with human agents? Did you know that there are thousands of documented cases of what the medical profession calls "spontaneous remission," but what the rest of us call miracle healings? Does this mean that the healing mechanisms in our body are fully capable of correcting any malfunction, and that doctors generally just serve to limit or promote our own, *natural* abilities?

Did you further know that within our body, this universe of living organisms, there lies the ability to synthesize, or create, a virtually infinite number of chemicals and molecular agents — a capability that puts to shame the greatest drug laboratories on Earth? If we have the innate ability to create, manufacture, ship, and administer an infinite variety of healing, preventative, and proactive substances, in precise dosages and to exact locations, what the *hell* do we need a doctor for?

We need a doctor because he or she fulfills our own sequential and rational beliefs. The doctor doesn't do a damn thing beyond this, they're just part of the sequence we ourselves need to be satisfied to complete our own self-healing. They exist midway through our A+B=C process, our necessary sequential step on the way to health. In other words, whatever we *think* is the necessary sequence of events *becomes* our sequence of events. Even though each step is a leap, skipping a step represents a break in the sequence — something we cannot tolerate. The fact is that many people *do* skip the doctor step and leap directly from malfunction to healing; they also skip treatment and reaction time — the problem just *disappears*. To many of these people — most of whom have strong supernatural belief patterns, or an avenue through which they believe they can circumvent normal *sequence* by appealing to a higher power — there is nothing amazing at all about "faith healing" or "miracle cures."

We all have the leaping ability. We could not exist without it because we couldn't move or think or sense anything. Different individuals have the leaping ability to different degrees in different areas (wherever they "let" themselves have it), or the ability to transcend, or go beyond what can be obtained as a *sequential result* of the conditions existing prior to the "leap."

Just how are these leaps accomplished? As mentioned before, sequence is a reflection of decision-making, as both are bound by condi-

tions. *Choice*, though, is equivalent to the leap, because it is unlimited by the conditions. A leap is, in effect, the choice to be "there" instead of "here." Still, how is it possible? The age old question of understanding how motion is possible when it is a theoretical impossibility stands before us — dare we go where the most profound philosophers and physicists in history have retreated from, have looked over and basically just shrugged their shoulders?

Let's think about motion. The only reason motion is an ideological possibility in the first place is that there are distinct objects in space that are separated by distance, or there is a flow of time that separates a past "thing" from a future "thing" (I include time because, if there were only one "thing" in creation, it could still wonder about motion from a past state to a future state). For instance, we wouldn't dream of *moving* from one hand to the other — we occupy both places simultaneously at all times anyway. Motion only occurs when we view ourselves as separated from another object. The wonder in this is that we don't comprehend how profound this hand to hand simultaneity really is; it is the same, in scale, as existing in another galaxy as well as ours *at the same time.*

If you look at microscopic pictures of different parts of the human body, you'll find unbelievable universes, infinite worlds and life-forms that abound in, on, and throughout each of us. Pores in our skin are labyrinthine caverns where an incredible ecology of life forms co-exist in a mirror image of the surface of the Earth itself; racing through the rivers and tributaries of our blood stream are creatures of wild abundance and variety in an ecosystem that would take any research team thousands of years just to map, let alone begin to understand; just upon the surface of our eyes is an ocean of life filled with host-produced and visiting entities.

To these life-forms, the distance between the right and left hands is the distance between stars. To the sub-cellular structures, a trip from one hand to the next would be like embarking upon an extragalactic voyage. At the molecular or atomic level, we might as well be planning a trip beyond the borders of the physical universe. Yet we view this amazing ability of ours, to exist in our right and left hands *at the same time,* and to be able to immediately sense and even unconsciously manipulate both with uncanny precision, as mundane! It is like watching some entity move the stars around with dazzling virtuosity and then yawning.

The point is that we *already* exist in profound simultaneity by encompassing an entire *universe* of space that houses trillions of living organisms — most of which are not even generated by our human genetics. Our skin is like a rain forest, alive with an unbelievable multitude of species and growths — yet we send anti-bacterial, fluoridated water and cleansing agents through this wondrous ecosystem without pause, never stopping to wonder what effect we are having. It is akin to sending a flood of chlorinated, detergent-filled water down the Amazon, an action that would have disastrous impact on the balance of life there.

I once saw a picture of an antibody and a bacteria in a blood stream and was struck by the simplicity of the scenario: the antibody was "chasing" down the bacteria to "consume" it! It was no more or less than an eagle diving down to catch a field rat, or a spider snatching a fly. For us to say that these beings don't have "consciousness" or aren't "intelligent" life is "igno-arrogance" (ignorance and arrogance) at its most ridiculous.

Yet, in charge of and responsible for this wondrous eco-system, this universe of life, is a consciousness that resides everywhere at once, monitoring and balancing all the needs and instinctual urges of a limitless host of citizens, both "organic" and not, delivering chemicals and nutrients and healing agents wherever needed.

There. The food is on the table, and only you can decide whether or not to eat. We have seen that we already exist in magical non-sequentiality, that we create ourselves down continuous paths to foster the illusion of sequentiality. We see how our consciousness *already* spans a universe of space in simultaneity, that space jam-packed with teeming organisms that rely on *our* direction, conscious or not, for the survival of their environment, for the quality of their food, and for the guiding motivation to keep the whole in harmony.

To these beings we *are* God, and we are responding to their needs by destroying them with destructive chemicals, activities, and belief patterns, reflecting the igno-arrogance with which we act in the "outside" world.

Understanding how the space we occupy is a vast agglomeration of organisms shows us just how our consciousness can step outside of the "normal" bounds of sequentiality; what force is it that guides these trillions of entities into action that is perfectly harmonized; every event orchestrated instantaneously wherever necessary throughout the

body? What force simultaneously "decides" an infinite number of actions and responses? *How could one consciousness possibly do all this?*

Yet here we are, and it's all going on every second of every day. Understanding this, how can we not see that the barriers between the infinite and ourselves are self-imposed restrictions on unlimited freedom, that motion, sequentiality, and separation are impossible in *fact,* in *practice*, and in *theory*; that these limitations violate the very principles of rational thought we think they uphold?

Chapter Nine: **Comparative Thought**

Scale And Position

We know that non-sequential leaps are the "sub-atomic" processes that underlie our every spiritual, mental, and physical action. Just as the physical world looks solid, or seamless, but is made up entirely of *quantum probability — waves* that contain infinite possibilities until our consciousness *determines their form* (generally choosing them to conform to our believed reality) through a process called *wave-collapse,* so too is every sequential action made up entirely of such "quantum leaps."

In wave-collapse, the locations and formations of subatomic "particles" are indeterminate until a consciousness "chooses" the structure, based upon the characteristics of the observer, instantaneously "collapsing" the possibilities into a particular format. In fact, the subatomic "particles" occupy *all possible positions at all times* until the consciousness passes through the system. Also, the conscious choice instantaneously affects all the "particles" that were ever associated with the now-collapsed wave.

Just as all things in creation are reflective of each other, an action, at the sub-perceptive level, is just one possible choice out of an infinite spectrum of actions that all exist simultaneously until our *consciousness* "collapses" the system into a crystallized event, or makes a

choice from the coexistent possibilities. This is exactly like what is known to occur at the quantum level.

We exist in a continuous state of simultaneity, just within our own bodies, our consciousness spread across vast space. Throughout this vast space are unbound species and life-forms the like of which would boggle the imagination, our consciousness omnipresent and omnipotent.

What stands between us and truly realizing this amazing truth is *comparative thought*. Our evaluation centers are trained to compare different objects and forces in creation according to a standardized set of rules and codes. It imbues importance to some things, and laughs off others as insignificant.

As shown in ***Anarchic Harmony***, all things, all *entities* are equal because any entity is a *symbolic manifestation* of infinite component parts and is itself a component part of infinite other symbolic manifestations. All entities reflect the form and processes of the infinite living hierarchy of systems, regardless of their *scale* (size) or *position*.

The reason we dismiss certain things as unimportant is only because we have been trained to do so by a society that seeks only to install *its* version of reality. Comparative thought is what *decisions* are based upon. *Choice*, of course, doesn't need to make comparisons to weigh out the balance of an action.

We compare our bodies to the universe we gaze upon and see it as smaller, insignificant. We compare our imagination or dreams to "real" life and decide that they are fanciful, or largely meaningless. We look at walking from one place to another as somehow less miraculous than the transmission of radio waves.

It is only our ego that is assigning everything a certain position on our personal *significance scale* — all things in our experience are precisely equal. They have to be, or else, once again, one part of creation is superior to another. The path we walk down is determined in large part by that pattern of significance that we assign to the various manifestations that appear all around us. Once again, we aren't making any real choice, we are just reacting to a deeply imbedded "hard rule" that is surreptitiously guiding our life.

Decomparison

About 99% of what makes up our day-to-day life we consider insignificant to the point of not even noticing it. This includes sights, sounds, and sensations that occur every second of every day. Of the remaining 1%, about another 99% is noticed but not attached any *meaningful* significance; in other words, it's just stuff that happens without any real rhyme or reason. Just like that we dismiss 99.99% of our lives as insignificant, or without any real merit.

Decomparison is a word I coined to explain the process of escaping the structure of comparison that chains us to a certain continuous path within a certain arena of scale and position. This structure is insidious simply because comparing the relative significance between objects or situations is what we base every decision upon — how those certain "things" *attained* their significance is never open to discussion, simply because we don't recognize that we have any options in the matter.

Our society is in the business of establishing a system of comparison upon which we are told to make our everyday decisions. The comparison system is designed, whether consciously or not, to uphold the structure and desires of society *over that of the inner dynamic of the individual.* The individual is trained to modify his or her *choices* according to the entirely illusionary *comparison system* of society. It is in this fashion that one organism, society, *convinces* another organism, the individual, to do something other than what he or she might truly want to do.

One might ask what society has to gain in this, since the redirection of the inner dynamic can only lead to disharmony and destruction. Just like an individual might think they can manipulate events or others to support their way of life or current status, the organism of society wants to enforce its current existence and sees its way to do this through manipulation and indoctrination.

Society simply mirrors the overall balance of the individual minds of humanity. We try to convince others through comparison to do something other than what they want to do. We build our own self-esteem by comparing our actions or results according to some arbitrary agenda and we demean others, once again, through comparison. To use comparison to convince others, some things have to be better or more important than others, and we have to establish

what those things are in order to subtly *control* others to support our own position.

This accesses the same process described earlier when we try to find sequential conclusions to already existing thought patterns. By manipulating the component parts of a belief system to reach *X*, an entity can be convinced to do something they don't really want to simply because it follows their own self-imposed rules of logic and reasoning. Because we want to find validation for and self-esteem from our actions, we adopt the very belief system that is in turn used to manipulate us.

Comparison is the only way in which one thing can be "better" than another. Our society has set up a vast system of comparison, of opposites and dualities, of that which is significant and that which is not. It promotes that system endlessly, indoctrinating us thoroughly. It can easily manipulate us into making society-supporting decisions, giving the appearance of allowing us great freedom.

Eventually society has to go farther and farther to manipulate the decisions of its constituents, to "prove" to them the supremacy of the social agenda. This process ends up alienating more and more people who become angry and frustrated because they are unable to combine that which society manipulates them into and that which they truly want to do.

Anti-drug laws are perfect examples of enforced manipulation versus inner desire. For decades the propaganda of our society has indoctrinated us into believing that mind-influencing drugs such as heroin, cocaine, and marijuana are "bad." On the other hand, mind-altering drugs such as alcohol and nicotine are "okay," while aspirin and tranquilizers are "good," if used according to the society-prescribed parameters.

Here is a perfect example of comparison; some drugs are good, some are okay, some are bad; but the *rules* have been set up by some entity other than the *individual*. In fact, some drugs *promote* the social agenda, and others *contradict* it. Those that promote it are accepted and fostered upon us, while those that contradict it are vilified and described negatively.

In reality, each drug affects each individual *uniquely* (to a large degree), and each drug has a wide variety of applications and possibilities. Who, besides the individual, has the authority to make this decision for him- or herself?

Once again, we could go through example after example, but it is entirely up to the individual. *Comparison* limits choice, *decomparison* frees it. Letting some other entity control you by setting up comparative values and then juggling them around to get the desired result is the same as being a chained slave.

Reality

Inherent in comparison is the idea of *reality*. So far, in this chapter, we have established and can intuitively see that we only assign 1/10,000 of what we perceive any status in what we believe constitutes "real life." Perhaps a hundredth of what we observe actually makes it to conscious registration. This is another way of saying that for every action or object that we notice, another 100 actions or objects slip by. There is obviously enormous room, just in the physical world, for entirely different "realities" to coexist.

The set of things that one person chooses to notice might be entirely different than what another attaches significance to. They might have widely distinct ways of associating events and objects. Their "leaping" levels might be worlds apart, one person requiring a much more detailed sequence of events than another.

Society has attempted to provide a *standard* by which all realities can be compared, when in fact it has proven that no one way can guarantee success or failure in any endeavor. Our society not only supplies the standard, but it attempts to force everyone to abide by it. That standard, when wide and accommodating, may work for a large number of individuals for a long period of time.

However, as society manipulates individuals away from a particular action that they want to take, what the cultural intelligence doesn't realize is that those individuals are being created to take that action, to go down that path, for a necessary reason by the Infinite Entity. The more individuals that society stops from taking that action, the more beings that must be generated into that position with that inner dynamic to get the job done.

The universe is entirely subjective. Reality is only individually interpreted, and cannot be defined in objective terms. By accepting this we can invalidate the concept of *comparison,* a process that only serves to *control our choices* by defining an arbitrary reality for us.

Perhaps the only place that comparison should be used is in determining what is "choice" and what is "decision"; are we doing what *we* want, or are we being *convinced* to do what some other entity wants? If we are comparing our desires against *any* agenda or system, then we are not acting *heroically*, or solely on the basis of our inner dynamic.

Chapter Ten:
The World of ID

Reality Comparison

Sequential and comparative thought are the cornerstones of *any* society's ability to manipulate the individual. By setting up the rules by which *reality itself* is observed and evaluated, our culture has established a firm grip on our lives. Who knows *what* is possible if these chains can be removed?

For instance, we have all been indoctrinated to view the imaginary world as "fanciful" and "unreal." Images that we create in our minds are regarded as hollow, or without any substance other than perhaps a symbolic meaning.

All of creation, from any point of view, is only a collection of symbolic manifestations, no part of it any more or less real than any other part. The imaginary world is as real as our own; hell, *our* world is only a collection of symbolic quantum field manifestations!

If you look at the predilections of our society, what it promotes and what it discourages, you will find that anything which empowers the individual is trivialized or at least highly restricted. As a matter of fact, our society has gone to great lengths to institutionalize every aspect of the individual's relationship to creation. For humanity's spiritual needs, there is religion, for his mental requirements, there is psychology, and for the physical, there is the medical community. For his

relationship to his brethren, there is the law, and to learn, there is a gargantuan educational system.

This system indoctrinates us into believing that we have no personal authority or power. Because it rules our physical realm with an iron fist, it convinces us that the imaginary realms are fictitious and superfluous. We are not allowed to administer to ourselves or our friends without a state-approved license to make sure we are not eroding the power of our society. All our personal power must be obtained through state-approved *sequence* (education, training, certification, licensing) and state-approved *comparison* (in line with current socially-accepted beliefs). Therefore, we have no personal power, no real freedom or choice.

What so-called evidence has *ever* proven that the dream and imaginary worlds are any less real than any other? By what qualifications is "reality" established? Most would scoff at the idea that a world made up in the mind, or in dreams, is *real*, or is actually taking place in *objective* reality. I say the question that should be asked is how can the "imaginary" realm not be real, or at least as real as the "real" world?

Real Imagination

Let's call the normal, day-to-day physical world real, the "daydream" world imagination, and the sleep-dream world dreams. How do they differ? In a dream, everything happens in perfectly logical sequence — at least to the dreamer, at the time of the dream. We don't find ourselves stopping in the middle of a dream and thinking to ourselves, "Hey, that's impossible? That can't happen? That violates the law of cause and effect!"

Also, in a dream, we have all our physical sensations. There are both organic and inorganic objects populating our dreams. What makes it any different than the real?

Well, when you wake up, you know that a lot of what just transpired in your dream couldn't have happened in "real" life, because it would violate sequence. However, we have found that the real world must violate sequence in order to exist, we just aren't aware of it at the time. So *sequence* cannot be used to invalidate the reality of the dream world.

Another problem is that the dream world vanishes when we wake up, and we don't usually go back to the same world when we fall back asleep. The real world has the aspects of consistency and continuance that back it up; whenever you wake up, you wake up to the same circumstances that you left.

Strangely, though, when you enter a dream world, you don't begin by thinking, "How the hell did I get here? Hey! What's going on?" You enter the dream world each night knowing as much about what's going on and what the rules are as you do when meeting each new day in the real world. There's no confusion or unfamiliarity. It usually all feels quite normal.

As a matter of fact, I've had several dreams that came supplied with their own past histories and memories, and I would wake up wondering, for a few seconds, if those memories were "real" or not.

Dreams definitely come with their own inherent consistency and continuance. They may not be of the same sort as the real world's, but that is entirely subjective. It all depends upon how you *choose* to view the differences.

Imagination is another realm that is denigrated to the point of being inconsequential. We have been led to believe that when we close our eyes and conjure up a vision, that somehow this is a self-imposed hallucination and not comparable to the real. In other words, an imagined dog and a real dog are two entirely different things, and the imagined one has no real substance, life, or even existence outside of the chemical reactions in the brain of the individual.

By now we realize that even the "real" dog has no existence that can be measured outside of our internal chemical reactions, no matter which sense we employ to observe the dog. Once again we see that the comparative difference between the real and so-called un-real is entirely subjective, though society would have us believe that there are real, *concrete* differences.

Even if there were concrete differences, what criteria makes the real more valuable, or more influential than the imaginary or dreamed? Since imagination and dreams at least *appear* to be generated by forces largely within the individual, shouldn't they be given primary consideration when one takes an action or makes a decision? As a matter of pure logic and reason, since the real world is supposedly a "shared" reality that manifests a statistical "norm" for all its constituents, shouldn't the individual — in order to fully administer to his

or her purely *unique* needs — largely heed *only* their imagination and dreams to guide their life?

In primitive and classical cultures the lands of dreams and imagination were revered, not belittled. Modern society has even attempted to quantify, qualify, and institutionalize these personal sections of reality. The "Arts" attempt to define creativity, and different branches of psychology work to regulate the world of *ID*, or **I**magination and **D**reams.

In other cultures there were certainly oracles and medicine men that were sought out to help interpret and understand the meaning of what went on in non-physical realms. By and large these counselors knew that their job was to help the patient find their own unique meaning and direction, and *not* to adhere to some standard formula or interpretation. These cultures upheld the dream and imaginary worlds as far more important — and *potent* — than the shared reality.

Reality Revolution

When did the importance of the other worlds start to whither? With the emergence of the Age of Reason and the Industrial Revolution, humanity embarked upon an attempt to *eliminate anarchy from their lives*, by establishing rules and laws that governed everything, from the laws of nature to philosophical statutes that regulated even the thought processes of the individual. The Industrial Revolution turned the universe into a cold, logical *machine*; the Age of Reason turned the mind of man into a reflection of that.

This desire to eliminate the basic anarchy of life can be traced directly to those in power, to the merchants and aristocrats and those in positions of religious authority. If life could be reduced to an understandable set of governing, mechanistic principles, and that belief could be adopted by the population at large, the powerful could stay in their comfortable positions for quite a long time. This is convincing, or control, at its ugliest: the subordination of the individual through indoctrination.

In other words: *We* are now in power. Therefore, *we* have more knowledge than you, *because* we are in power. You respect and/or fear us. So these are the rules. Rule 1: the rules are all. Rule 2: the rules cannot be abridged. Rule 3: breaking the rules results in Terrible

Things. Rule 4: the only way to get power is by adhering strictly to the rules (and even then *we* can't guarantee it). Rule 5: once you gain power, your job is to enforce the rules, or your position may be in jeopardy. Rule 6: (see rule 1).

The *rules* are governed by sequence, by consistency, by comparison, and by reality, all of which were constructed to rid the world of anarchy. After all, who wants to live in a world where anything can happen at any time? Where there is no security, no "high ground" to be attained?

Those who attain power fear losing it, and so construct a vast array of rules to govern the world through indoctrinating the people into believing the validity of the rules, even to the point of imprisoning, beating, or killing them. They instill fear into the hearts of their citizens by pointing to those who are beaten, imprisoned, or killed, and say, "See what happens to you when you don't obey the rules!" — as if the ramifications were a natural occurrence, like violating the rule of gravity from a ten story building.

What is hard to understand is that society is the one doing the damage here. It drew the line and hurts as many as it can who cross it, not because those individuals did any real damage, but simply because they crossed the line when society told them not to. This is an indoctrination technique; kick our ass enough times and, like a lab rat, we'll stop heading over that line.

This is exactly the case, albeit in a slightly different context, with dreams and imagination. Tell us enough times that they aren't real, or are of little value, and we'll believe it. With enough ridicule, or "That's nice, Johnny, now run along and play"s coming out of the collected mouths of friends and family, pretty soon we just start ignoring those visions, those dreams, those "imaginary friends."

What is the reason behind this condemnation, this trivialization of our dreams and imagination?

Flights Of Reality

Why do we not view the imaginary and dream worlds as *entirely real?* Why do we evaluate them on a secondary scale, if we think about them at all? What objective proof do we have that their presence is not as real and profound as the "real" world? The *only* yardstick that these worlds don't measure up to is the yardstick handed to

us by society — which in itself should propel us to toss the damn thing away and view these realms with new respect and wonder.

After all, if this diseased, corrupt, and self-protecting society demands that we view dreams and the imagination as largely inconsequential, then surely they *must* be of profound importance to the individual. Perhaps they are the very key to unlocking the shackles so benevolently placed upon us by society.

We do not view the imaginary and dream worlds as real for one reason and one reason alone: we have been convinced that they aren't. For what reason have these sides of our lives been belittled?

Let's just open our eyes and find out. For one thing, viewing these realms as real breaks down our sense of sequentiality and comparison. These worlds are perfect demonstrations of simultaneity and instantaneous travel from universe to universe. Moreover, society has very little control over the symbolic content of our dreams and imagination. In these arenas, we are like gods, unshackled and unlimited.

Because our culture reduces the worlds of *ID* (*I*magination and *D*reams) to meaninglessness, and we by and large accept this evaluation, we have been losing our connection to them. Few of us can even remember our dreams, much less enter a state of *lucid* dreaming, or being consciously aware while in the dream state. Imagination is deemed impractical, a waste of time, and so we have lost the ability for coherent *visualization* and creative genius in our day-to-day lives.

ID represents access to realms and power far beyond any government's power to regulate or control. Assuming that these worlds are of less import or reality than the common physical realm is a leap of unrestrained illogic — what objective proof says so? There is none, only the deceptive words of a social order that is obviously ignorant of the structure and forces of creation and wants only to control the individual, not empower him or her.

The mental realms are every bit as solid and "real" as the physical. Those worlds are inhabited by a wide variety of beings that are all living parts of the Infinite Hierarchy. By all logic, reasoning, and intuition, the land of *ID must* be of at least equal importance and substance as any other part of creation; otherwise, we can just make up any subjective evaluation we want and say it is the "truth."

Just like physical abilities, our capability to enter and use the ID atrophies with neglect. The vast universes of ID have been supplanted by the lord of the physical realm: cold, mechanical *reason*. In the

mental realms, reason is the mirror image of machinery or physical materialism... or A+B=C. We have been programmed to serve reason because society can then manipulate us into any action it desires. Abandoning the reason machine and embracing the free, wild worlds that exist throughout physicality, mentality, and spirituality is the avenue of *free choice*. Assessing the vast assortment of universes that we have free access to in the ID as *insignificant* is a decision based solely upon, and serves the best interests of, the comparative and sequential reason machine of society.

Chapter Eleven: **The IDiot Within**

The Fool

In many philosophical and spiritual circles, the *fool* is considered the pinnacle of metaphysical attainment. This is better understood when we come to grips with what "knowledge" really is — self-imposed limitation masquerading as *definition* or *evidence*. Therefore, the more "knowledge" one has, the greater his or her limitations. The fool represents the opposite of one that seeks to attain knowledge; he has abandoned all knowledge and so is without any limitation.

The fool cannot be corrupted, convinced, or manipulated because he ignores our futile laws of comparison, sequence, and reality. He does what he wants without concern for the consequences or ramifications, and, fearing nothing, cannot be intimidated away from his path. If the *hero* is the path away from social indoctrination, the *fool* can be said to be his destination.

Somewhere in between the hero and the fool is what I call the IDiot, or one that has placed the realms of ID and the "real" world onto a level playing field. The IDiot recognizes the absolute equality of all the universes; therefore, imaginary characters are as important as our worldly friends and associations. Dream sequences are as revealing and meaningful as daily actions and relationships. They are all equal in substance.

As it stands, the relationship of these worlds to each other in our situational makeup is horribly imbalanced, the physical realm occupying virtually all of our attention and consciousness. We spend our entire lives, every waking moment, immersed in the sea of physicality — so much so that even our dreams reflect our physical lives. Who among us does not dream on the job? Or school? What imagination is not programmed by the sexual and materialistic reinforcement of the media?

Obviously, we are all ID-olescents when it comes to our growth and understanding of the ID worlds. In these realms we are immature youths, though we have a marvelous command of the purely physical realm. We must embark upon a serious effort to explore the ID in order both to gain capability and to loosen the death grip the "real" world has upon us.

Addiction

Sequentiality is far less an ironclad rule in the ID than it is in the real. It is more pleasant and liberating when we are not as restricted to the real world's relentless consistency and continuance — at least for most of us who are moving in this direction. I suppose there are great numbers of people that find the freedom of dreams and imagination terrifying; however, I don't suspect there are too many of them in this book's audience.

If the ID is indicative of the numberless universes and limitless freedom that is truly accessible to our whole being, why do we go on creating and existing solely within the hard and fast, cause-and-effect, A+B=C universe? *Surely* the path of physical sequentiality is a paper thin, slippery trail that winds mindlessly throughout the infinite reaches of a creation full of non-sequentiality, decomparison, simultaneity, and co-existent instantaneousness. *How* do we stay on it?

With all that is possible in this creation, staying on this wisp of a trail must be a task of incredible focus and concentration. Surely, to be so limited, one must have an incredible desire to stay squarely upon the narrow path, whether conscious of it or not. There must be *something* inside us, in our mind-spirit, that absolutely *demands* we balance upon this bizarre road, or else we could never refuse the rest of creation.

The best word to describe this absolute need for physical sequentiality, continuance, and comparison is *addiction*. There is something in our selves that *must have* this kind of reality and refuses all other paths and experiences. *We are addicted to the physical realm* and its intoxicating effect on our existence.

What do sequentiality and comparison represent, what kind of drugs are they that we would allow them to exert this kind of control over us?

In any culture, and with any living being, what are the two primary functions of life? What are the two most fundamental desires that drive us, though each individual's interpretation of these forces may be widely variant?

Primarily, we have the urge to *survive*. A close second to the survival instinct is the urge to feel *pleasure*. First we want to stay in existence, and then we want that existence to feel good. In order for sequentiality and comparison to seduce us this thoroughly, they must somehow access these primal urges, or give us the sense that we could not survive or enjoy our lives without them.

It is easy to see how sequentiality could act as a powerful drug to our survival instinct. By limiting all action to certain speeds and formulaic processes, the mind feels like it can easier assess and even *control* its environment, giving itself better odds at living on. The A+B=C world prevents the unknown from crashing in to our lives and nails us — and others — down to a firm set of rules, keeping us from flying off onto uncontrollable and unforseeable tangents and dimensions.

Control of the environment is a central issue to one's mind in its quest to ensure its survival. It is one thing to nail oneself down to the real world of sequentiality, but while that may offer a somewhat greater sense of security, it doesn't help a lot if there are a bunch of other beings running around with *no* sense of A+B=C. Subsequently, we desire to make others adhere to our sense of reality so that they do not pose a threat to our survival.

Initially, survival was a project embarked upon in a situation-by-situation process. The current state of mankind and his societies seems to indicate that the more we try to ensure our survival by artificially manipulating others and our environment, the greater our troubles become.

Because physical sequentiality seemed to offer a recipe for ensured survival, we embarked upon that path. To exert as much control as

possible and increase our stability, we began belittling that which did not lie upon the A+B=C pathway, ridiculing those that existed in other realms. If that failed, we conquered or killed them. If it fails today, we imprison, institutionalize, or "rehabilitate" them.

Through *comparison* we have set up a system of evaluated choices and imbued each choice with relativistic meanings — these things are good, these are bad; these will get you what you want, these won't; this will make you happy, that will make you sad. All this is done to convince the mind to stay on the path and that the path is succeeding in gaining what we want — survival and pleasure.

It is very interesting to note that most cultures have, at some point, had to convince their constituents that the pleasure would come later, after they died. The "afterlife" was the reward when society couldn't deliver by making life more enjoyable in the here and now (though I'm sure those at the top of these religious orders found life *quite* enjoyable).

We are finding out, though, that restricting ourselves to the path of sequentiality guarantees nothing except the illusion that we have security. We have accomplished nothing outside of fooling ourselves that we are safe and happy — or that at some point down the road we will "attain" these goals.

That is the nature of our addiction; we have invested far too much of our existence in this path being true to be able to give it up. Just like a drug addict that cannot give up the drug because it has manifested in every part of his body and has actually *become* the largest part of his life, we have similar trouble giving up sequentiality and comparison. It is too much of *who we are* to give it up — it would be like dying. We feel it would invalidate all that we have done or been and erase all our self-worth — which is entirely based upon continuance and comparison.

This, again, is why the Hero is necessary; we must face the nature of our problem squarely and without reservation to find a way out. Much like alcoholics must, at some point, admit their addiction to themselves, and face the situation honestly, we must do the same. It is obvious that all the rehab going on, all the twelve-step programs and whatever-anonymous systems that are springing up are *reflections* of a fundamental healing that is taking place. Just as our coarse physical addictions reflect our deep addiction to sequentiality and comparison

(survival and pleasure), these rehab programs reflect our desire to shed them and mature as individuals.

Just as an alcoholic cleans up his act and rejoins "society," so too must we clean up our act, shed our addiction, and rejoin the true society of the Infinite Entity. To do this we must give up the bottle of sequentiality and comparison. We must pull ourselves up out of the back alleys and gutters of provincial physicality and rejoin the lands of Imagination and Dreams. We must wean ourselves from the drugs of this land — knowledge, responsibility, and guilt — and eat of the natural, truly nutritious foods of freedom and choice.

A recovering addict has much trouble eating of his first "real" food. Because his or her body has been transformed and is largely inhabited by the physical manifestation of the drug-spirit, it rebels against any wholesome meal. So too do the thoughts of unlimited freedom and free choice scare and intimidate those under the spell of physicality — those thoughts fill many with great amounts of revulsion and fear, even hatred. What addict has not hated those that would eliminate his addiction? What addict would not *kill* any that attempted to take their coveted needle from them?

By far the best way to begin recovery is to go cold turkey, or dump absolutely all of our beliefs and take the further stance that all patterns and myths, whether currently visible or not, are on the table. *Nothing* is reserved as true or real. *Nothing* is held back from discussion. We symbolically accept *death* and *rebirth*, becoming once again the child standing before creation, in awe and wonder. We must, in effect, assume that all our beliefs and coveted knowledge are the destructive agents of our addiction.

Only by facing the true condition of our existence, by accepting our addiction and the havoc it is wreaking on us personally, on humanity, and on the planet, can we face with humility and courage the process of spiritual recovery.

Recovering The Foolish ID-iot

The keystone of virtually every twelve-step recovery program is a belief in a higher power. Second to that is the process of self-healing, or confronting your own problems and dealing with them instead of hiding from them.

The largest part of these steps is empowered by the ID. Imagination is the source of the belief in a higher power — we must become convinced that there is something greater than our own, weak will power to get us through our withdrawal. Imagination and dreams are also the greatest tools in discovering the deep-set or childhood problems that have imprisoned us in addiction or compulsive, repetitive behavior.

Physicality *is* compulsive, repetitive behavior in its truest form. It shows up like eddies and whirlpools throughout our lives as we keep repeating the same life situations and even become addicted to various physical items or foods. We become attached to these things and repeat them over and over because we are familiar with them and they assuage our desire for sequentiality (survival) and comparison (pleasure).

In other words, if we convince ourselves that our path is the true path, or a superior path, then our life-generator says "Yeah, we can survive more easily if we just keep circling *this* track" and reinforces that with "And it is, after all, the correct way to go." Then we just get into a racetrack, going around and around, whether we truly enjoy it or not. Eventually our inner dynamic demands to be set free, but we have dug such deep troughs that it will be quite traumatic, if not *lethal*, to attempt to break out of the pattern.

There is an easier way out — just dump everything. *Take a quantum leap out of the trough!* You don't have to follow a sequential path out of your predicament — that's what society has trained you to do so that it can keep its death-grip on you. Simply *choose* to assess life from the childish, foolish viewpoint. Assume nothing. Dismiss evaluations and comparisons as soon as they arrive. Laugh off intimidations and dire predictions. Revel in those that scoff or admonish.

By going back to square zero we attain the ability to reinvent ourselves in whatever manner we wish. By dumping the concepts of sequentiality and comparison, we unlock the ability to make true choices, not droning *decisions*.

The land of imagination and dreams is an excellent place to begin the journey. It is there that we can explore ourselves limitlessly without restriction or intimidation. In the ID we can unleash the fool and explore the vast realms within and without to our heart's content, unlocking all the treasures and powers that we have given up. We can

find the keys to unlock the still-hidden shackles that bind us to hard reality.

I use the term "idiot" for a purpose; because society trivializes and ridicules those that embark upon any path other than those it approves of, especially the paths of ID, we must come to terms with this disapproval. To society, we are idiots. To have success, we cannot carry around a society-imposed negative image of ourselves or of our path — that will generate problems and obstacles. If society cannot prevent you from taking this trail, it plans on sabotaging your trip, so to speak.

This is the reason we have to come to terms with our relationship with society. In recovery, it is like coming to terms with your parents, or whatever negative influence has trained you into your destructive, compulsive behavior. Though we have been trained to love, honor, and obey our parents, there must come a time that we dismiss them from our minds and grow up, taking the responsibility for our lives into our own hands. Society is *exactly* like an abusive or threatening (but well-meaning) parent that demands we do what *it* wants us to do, even if it is at our own expense.

To break our addiction, to escape the cycle, to find fulfillment, we must unchain ourselves and listen to our heart. We must forgive and move on. We must reclaim that childish, foolish IDiocy, that wonderful unknowing that permits all to be real and possible, and leave the punitive and argumentative limitations of our parent — society — behind.

Paradoxically, this process is also "growing up" spiritually, because we must leave behind that child-like quality that *needs* the secure embrace and the soothing lies of an authority figure. We must take the true responsibility of our existence — our inner dynamic — upon ourselves and stop relying on others to tell us what to do and how to do it.

Recovering the land of ID is just such a maturing process, because it means stepping out of the safety net of approved thinking and striking out on your own. That is what becoming a *man* or a *woman* is all about — growing up and leaving home, discovering the world on your own, and finding your purpose in it.

As long as we accept society's programming and allow it to, in effect, make all our decisions for us, we will remain unhappy, petulant

children, living lives of restriction and punishment instead of adult choice, freedom, and adventure.

Chapter Twelve:
Taking Control

Redefining Reality

The Quest. This is what each of us wants, deep down inside, when all else is said and done. We can't stand this life-extinguishing prison of limitations, statistics, and lies another minute. Our hearts have long ago made the decision to move on, to find a way out and beyond this socially-constructed consensus reality, but our addictions have kept us from acting upon it. Most of us have to reach a point where *not* changing things is more painful than the prospect of altering our lives before we will even attempt it. For many, the real world has to fill us with suicidal despair before we can make the decision to jump out of the trough, usually in an act of desperation.

This pain is a mind-altering phenomenon, and that is exactly what must come to pass before the quest can be embarked upon. Our minds must depart to a whole different way of viewing life in order for us to step out from society's protective and destructive hold. Not that the *pain* is necessary, but most of us just will not listen to our inner voice until ignoring it hurts too much.

Problem is, once most of us make this choice to begin the Quest, we start hedging our bets. "What's the most socially acceptable way to do what I want to do?" "How can I earn a living at it?" "What's the

safest, most secure route?" "How can I make sure others won't think I'm a jerk?"

What we don't understand at this point is that we are still manipulating our inner dynamic to conform to social norms — slightly more *radical* norms, but we're still trying to conform. We just don't want to get into a lot of trouble or cause ourselves or others a lot of pain.

When it comes to the Quest, there are but two directions: *toward* the limitation and manipulation of our inner dynamic, or *toward* its unrestricted and unevaluated implementation. One is the course of accepting the perfection of that dynamic's design and of the perfect design of creation; the other is the path that arrogantly assumes that *we* know a better way to direct and interpret that divine purpose.

Evaluation and restriction is how we have been viewing reality and our interaction with creation. That direction's effect on us is evident. The first step on the quest is putting all knowledge, ego, and evaluation aside and stepping out in the new direction, at least mentally and spiritually. No more redefining what we want. No more judging our desires by any arbitrary agendas or codes. No more manipulating our impulses out of intimidation or fear.

This is the choice of refusing to be *convinced* by other entities and accepting the *validity* and *authority* of our *self*.

Tuning Up The Engine

Before we head out on the tracks of radical anarchism, we have to make some choices, these choices being the equivalent of tuning up our situational being so that it starts performing in harmony with perfect creation.

Since we *are* what we consume, or more precisely what we can create and synthesize out of what we consume (physically, mentally, spiritually), *what we choose* to consume is of vital importance. Consumption means anything we come in contact with in any dimension; whatever we consume is what we can use to power our creative engines.

So what fuel do we want — the artificially constructed and redesigned foods that our society manufactures, or the natural, perfect, and transformational food of nature? Since everything we eat has been "prepared" by some other entity, we must look that entity over

and see what it represents to us symbolically and make our choices accordingly.

The same is true of the materials we read, what we hear, and what we see. These senses are simply other forms of consumption, or our taking certain entities' creations into our "body."

For example, most television and radio is nothing but advertising, or our free-market, capitalistic society telling us that our lives are not what they could be without their product. The programs on television reinforce society's version of the real world every second around the clock.

It's not that manufactured foods and the electronic media are inherently bad; it just depends on what we want to do, what we want to invite into our lives, what materials we want to accept to create our lives out of. When we infuse our bodies and minds with society-produced materials every second of our waking lives, and those materials are symbolic of society's agenda and program, it is apparent that it will just be that much more difficult to find our inner dynamic if we keep piling society's crap on it.

It is also very hard to make these decisions without our minds trying to extract some positive self-worth out of the deal. We condemn others' food choices or viewing habits, or make a big deal out of our change, trying to *convince others to change as well.* When we do that, we do exactly what society does; we attempt to make our position more secure by getting others to go along with us. We establish arguments that support the superiority of our new view — again, just like society.

Of course, it won't be long before the very reasonable arguments that we used to support a position of ours will be used against us. As important as choosing *what* we consume is choosing what we *create* with what we consume; if we attempt to create a web of superiority, logic, and evidence around our new life, those things represent a construction that will inevitably hinder us in the future, giving negative and manipulative influences the tools to control and intimidate us.

The fundamental power of the inner dynamic is free choice, unhindered by explanations or evaluations. Whenever an entity asks for an explanation, or a reason, *and you attempt to give one,* you step out of the realm of free choice and into the world of conditioned, controlled decisions. *Reasons* are the very method that other beings

use to find ways of controlling and manipulating us. As soon as we subscribe to a pattern or program we can then be influenced by it.

"I choose to" is the only answer of the inner dynamic. *I choose to* frees us from all outside influence and manipulation on our Quest. It also accepts all responsibility and refuses to give any other entity any power *over* our perfect inner dynamic.

What we consume is the fuel of our engine, *I choose to* is the direction. The question is, where do we go now?

The Wonderful World Of ID

The reader needs to understand that it is not my intention to lay out a step-by-step plan to gain spiritual enlightenment or anarchic harmony; there is no such formula — rather, there are as many such formulas as there are entities in creation. What you choose to consume and create, and what direction you choose to go, is entirely up to you. My only purpose here is to introduce some concepts that might aid you — and might not — in doing what you want. What you want to do, what your purpose is, is for you to find and implement. It is your *choice*.

The world of Imagination and Dreams is a great place to embark upon the Quest, because we can more easily escape the ironclad rules of physical consensus reality. If we choose to view the ID as just as real as the "real" world, then we have created for ourselves an infinite variety of abilities and universes to explore.

There are a hundred books on the subject of dream interpretation, lucid dreaming, visualization and creative imagery. However, by and large, those authors refuse to step across the society-drawn line and submit that those realms are as entirely real as the physical world. They talk much of symbolic meaning and representation, but will not admit that that is all the "real" world is made up of, as well. What's the difference?

Accepting that ID is every bit as real as the "real" gives us, as individuals, too much power, too much creative influence. It takes power from the authorities who set themselves up as experts and priests of knowledge. The truth is, there are an infinite number of things we can do and access in ID, and they don't have to conform to any set pat-

tern or established guide book. Let me list just a few of the ID jobs I have created for myself:

FLIGHTS OF FANCY: This is the most passive in that I simply allow patterns and images to cross my mental viewscreen of their own accord, usually while listening to my favorite music. I'll follow or more closely examine anything that appears and grabs my interest; otherwise, I'm just watching a show. It is very relaxing.

DREAM/REAL WORLD INTERPRETATION: This is probably the second most passive activity I engage in while in ID, or after leaving those worlds. I look over the patterns and find meaning, how every person I met, every action I took, and how every sequence of events corresponds to my own situation. I then look at the real world to find the same patterns, because I know that the things I create in ID are the same symbolically as those I create in the real world: the real-world symbols are just harder to spot without the dream-symbol reference to guide me.

CREATIVE VISUALIZATION: This is working in the ID realm to achieve a certain desired result — health, wealth, insight, peace of mind, etc. During this activity I work on attaining (or uncovering) that which I desire outside of the normal physical rules of sequentiality, continuance, and comparison. For example, to heal someone that I feel needs it, I can imagine a wide range of symbols that represent, to me, that person being healed.

TIME TRAVEL AND REARRANGEMENT: This process is more accessible to the beginner since we are all in the habit of doing this under the guise of *memory*. In traveling to the past, I can find motives and reasons behind that which are occurring in the present and then resolve those issues by choosing an alternate path through that time period. I can also invite the future to speak to me or travel there and gain either specific sensory information or more mythic, intuitive understanding.

ACCESSING THE "HIGHER" ME: Since we are all comprised of infinite systems and are each a component part of broader systems, there are a number of higher (or deeper, or broader) entities that I can contact or access. Depending upon what I desire, I branch out into that entity and search for or ask for whatever it is. This is directly akin to an organ or a cell in my body searching out or asking for sustenance, healing, or protective agents from the larger being, the body.

ACCESSING THE "LOWER" ME: Same as above except I am working "within" my physical body. There are many intelligent consciousnesses throughout my body that can be and should be consulted in our daily lives. Since they have the ability to synthesize an infinite variety of healing, transformational, and deadly chemicals, it would be wise to get on friendly terms with these entities.

SOCIETAL AND PLANETARY WORK: This is where I get the last laugh on the restrictive societies of the physical world that reign supreme because they are the masters of sequentiality, comparison, and continuance. They have convinced us that the only way to effect true change is through their material, cause-and-effect system; since they are the rulers of that system, and we believe in it, we can do nothing. In ID, unbound by the laws of time and space, I can do anything, anywhere and anytime. I can protect rain forests, repair the ozone, and loosen society's restrictive grip on the individual, all from the comfortable and serene setting of my home!

PRECONDITIONING MY REALITY: Along with time travel to the past, this too is an activity we all engage in without our knowing it. Most of us spend quite a bit of time in the future, figuring out probabilities and possibilities, gauging the chances for the success or failure of our plans. We visualize what we want and then try to find the best path toward it — *as determined by our current belief system.* Unrestrained by the limitations of the physical, I can, even now, simultaneously exist with the desired result, or take *several* successful and fulfilling routes toward that end.

CONSULTATION: There are an infinite variety of beings that exist all around and through us, beings of valuable insight and wisdom. Regaining contact with them is the simple process of *imagining* them and holding mental discussions with them.

Clearly, the less societal filtering that is occurring when the above actions are taken, the more effective one can be and the better information one can receive. Our institutions are very jealous when it comes to physiological counseling or healing — they don't want any of us to think that we can do anything on our own, outside of its intrusive system. By thinking that we must obey the rules of comparison and sequentiality we give our power over to the masters of those realms, because we must traverse them in order to arrive at our destination.

We will cover some of the ID jobs in more depth later on (some of you are probably thinking — time travel? Reality preconditioning? What the *hell* is he talking about?), but for right now it is enough to realize that the realm of ID is vast and the career opportunities there are many and varied. We must not only leave our prejudicial views of ID behind and grant it equal status with the physical, we have to create virtually an entire new language just to be able to communicate about ID.

Ritual And Ceremony

Most radical thinkers have little use for ritual, because they see it as something that binds individuals to inane activities — another form of social control. This is indeed the downside of ritual, when the repetitive physical action *that was originally meant to symbolize something to the individual* winds up without meaning or with only hollow meaning. A ritual without any individual symbolic content is merely a control method.

Ritual can be a very powerful tool in wresting control of our lives away from society. On the surface, ritual and ceremony are tools that the individual can use to remind oneself of one's intentions and of one's purpose. One can use these self-created, repetitive physical forms to reinforce one's symbolic connection to one's current or overall Quest goals.

Many on the road to self-empowerment and spiritual freedom involve themselves in daily affirmations, visualizing and breathing exercises, morning or evening meditations. In the New Age movement, some use crystals to demonstrate their symbolic break with the traditional beliefs of our society, or perhaps they change their dress, the music they listen to, or the foods they eat. They imbue these activities with special meaning that manifests as self-worth, prodding them to remain in their new path and not return to the old.

When entering a new belief system, most of us are simply *told* what new rituals or ceremonies to obey, and are possibly informed about what these activities are supposed to symbolically represent to us. What we are *not* told, however, is *how* ritual and ceremony have any *real* impact on us and creation, and how we can use it however

we see fit. Like so many other things in this society, *ritual* and *ceremony* are used not to empower us, but to control us.

To understand the power behind these activities, we must first remember that *all things in creation are symbolic*, and have their symbolic meaning and form assigned *by each observer*. As shown in ***Anarchic Harmony***, *symbols and symbolic connections* are all that exist in any part of creation; they are what support and shape the physical realm through quantum forces, and they are what support and form the mental and spiritual realms as well.

We empower our ID vehicle by placing it on equal footing with the physical and re-establishing its importance and true power. We can use symbolic connections, via ritual and ceremony, in conjunction with the ID (through imaginative visualization), to construct mental and spiritual structures that bring us what we want. Whatever ceremony we design, and whatever symbolic content we imbue it with, takes on whatever job with whatever purpose and proportions we assign it — simply because we *say* so, we *see* it so, we *think* it so, and we *feel* it so.

The *observer* creates quantum reality; thus, however we *choose* to observe it, so shall it be. It is only because we feel impotent on a deep level that our dreams and imagination have little or no power. It is only because we have swallowed physical sequentiality and comparison hook, line, and sinker that we can do little or nothing outside of that narrow path.

Ceremony and ritual can be of invaluable aid to us, especially when we are seemingly chained to repetitive, currently life-extinguishing situations at work or at home. We can use the symbolic nature of creation to re-interpret the situation of our lives into terms that empower us and give *us* control.

For example, many of us are tied to waking up at a certain time, going through a certain routine, going to work and performing the same repetitive tasks every day. Since we believe the "chain of events" as defined by our society, we interpret our activity in a very narrow way.

You have to get up at 6:30 to have time to wash up, eat, dress, and get to work. You have to go to work to earn a living, to make enough money to pay for your food, your home, etc. You go home and drink because the television says it is enjoyable. You eat at the socially prescribed time periods, partaking of socially prescribed food-

stuffs. The work you do largely profits only the company you work for. Your life is basically without choice, because you see everything in terms that have been defined *for* you. Cause and effect, A+B=C, sleep-work-paycheck-continued existence.

Let's say your job is pumping gas. Cause and effect: a random, meaningless customer pulls in. The effect is that you ask how much they want. You pump the gas, which they need to continue driving. They pay you, they leave, and are gone from your mind. And so life continues on in its inane, pointless journey, leaving us to wonder, what does it all mean?

Let us follow the above situation as another person might live it, one who has embarked upon the Quest.

Ralph wakes up at 6:15 in the morning to give himself fifteen minutes of meditation time. Not only does this give him time to visualize, or time travel, or do whatever in the world of ID, but it symbolically represents his taking power for himself — instead of waking up after getting as much sleep as possible, he wakes up at the time of *his* choice.

During this time, Ralph visualizes his life-situation as the extension of his being. He sees the web of connection of all things, of how he created this situation based on his own deep beliefs. He sees the deep control patterns changing and, because of their connectivity, the physical realm changes as well. Since he is summoning and inviting enlightenment and change into his mental and spiritual realms, he knows that new faces and events will manifest as a reflection in the physical realm.

He washes with all-natural cleansers that will not harm either the environment or the microscopic beings that live in and on him. He uses his imagination to see this choice connecting him to the infinite, perfect entity of natural creation. Ralph sees a similar connection when he eats the all-natural whole wheat pancakes covered with raw, organic honey. His pre-meal prayer is a visualization of the powerful allies his food choices have brought him.

Ralph always goes in early to greet the spirits of the work day, seeing every entity as alive and quite powerful. Since no one else there respects the creatures as alive, Ralph has quite a bit of influence with them — the gas pumps, the gas, the oil, the gas station structure itself. He allies himself with it and they harmonize, the gas station entities working to bring Ralph that which he desires.

Ralph calls forth the customers and events that will be the agents of change, or that will bring understanding. The customers that arrive do not arrive by happenstance — as if "chance" were something real! No, they are all brought to the station in perfect alignment with Ralph's desires. Indeed, they are a measure of where his mind is at.

Each action he takes at the job becomes a ceremony, a ritual dedicated to achieving whatever Ralph chooses. He mentally associates the flowing gas with the elements that fuel social change, and so every time he fills a tank the symbolic manifestations he is part of work on that very agenda. When he wipes the dirt from a window, he is removing that which prevents him from understanding whatever he needs to know. Whenever he accepts payment for the station, he connects to that customer and performs a mental healing upon him or her.

Ralph is very alert, because there is a universe of action and meaning even in the most seemingly trivial events. The repetitive nature of his job has become a spiritual ally of his, instead of his enemy. His boss, almost always a pill, is now seen as fulfilling a part of his own mind that demands to be mistreated. Quitting will not rid Ralph of the true cause of this manifestation, and so he examines his boss' actions to gain insight into himself, and extends love and understanding outward, performing healing and transformational ceremonies on his employer all day long — and on that part of himself.

When Ralph goes home for the day, he is satisfied and happy. It has been a full day. When he arrives home he spends a few hours in ID, examining his situation, creating it, time traveling, and accessing the large and smaller versions of himself, among other things. He then reads selected material that aids and inspires him, and goes about his life, imbuing every repetitive action with powerful symbolic connections.

In the above example, Ralph has taken an extremely droning, repetitive existence and turned it into a highly symbolic, mystical, empowering situation. The difference is that he has changed his observational position from that of frustrated impotence to that of fulfilled authority and creativity, using the powers of ID to rearrange his reality.

The initial reaction is that Ralph is deluding himself, but we know that one observational position is in no way superior to another (the equality of scales and positions), so *any position or scale that Ralph*

chooses **must** *be as real as any other*, and as significant. Ralph is creating a reality composed of the kind of sequentiality and continuance that he *chooses*, instead of that which he had been convinced of by the social entity. He connects events as he chooses, views them as he chooses, and creates with action from all realms — mental, spiritual, and physical — as he sees fit.

This is a very loose, symbolic representation, meant only to show that we can choose our reality and what it is comprised of, instead of accepting some other being's self-serving definition of reality. In whatever situation we find ourselves, we have unlimited access and ability, if we just accept it and quit ignoring the infinite possibilities around and inside us, convincing ourselves that they aren't "real."

Chapter Thirteen:
A New Self-Image

Hierarchy Of Systems

What we are able to do in life is limited not only by how we perceive our surroundings, and the principles that form and drive the universe we are in, but also by how we perceive ourselves. There are many twelve-step and rehab programs that can help us re-interpret problems of negative self-worth, low self-esteem, and habitual self-destructive patterns. Uncovering these deep and subtle problems is time well-spent, but covered far better in other books.

Previously I have shown how we are all part of and made up of an infinite *hierarchy of systems*. By understanding that we are not inviolate whole and distinct entities, but rather a diverse collection of beings and part of a multitude of other living creatures on every level, we can begin to unlock the chains that limit our personal power and perceptions. We will see that these limitations exist only because we have adopted an extremely restrictive view of who and what we are, physically, mentally, and spiritually.

We have restricted our consciousness from directly sensing and experiencing non-physical realms because it would violate our currently addicted view of *S* and *C* (sequentiality and comparison), where we feel safe and derive much pleasure. We define many of our inner experiences — moods, emotions, intuition, creative ability, logic, reason,

love, friendship — according to this extremely defined path of *S* and *C*, and in so doing hand our control of these things over to a very limited and archaic belief system. We view all these things as the result of chemical reactions going on in the brain, or as the result of genetic or environmental, conditioning factors.

How we view ourselves, what we view ourselves, to be in creation is of vital importance. This self-identity view defines how we are able to interact with creation. It doesn't matter that much how we view creation; if we view ourselves in a very limited, highly defined way, we are placing ourselves in a stone coffin that prevents fluid interaction with the world.

Section I showed that we are all mentally, spiritually, and physically interconnected with all things and that we are *not* a single inviolate being. What it didn't really give us was a good, working, symbolic, *visible* example of what we, our *conscious beings*, really are. We need something unlimited to work with, something that frees us from restrictive beliefs and evaluations.

The Grid

The best way to look at oneself is in a way that is symbolically accurate and at the same time fulfilling. One way I visualize my identity is that of a three-dimensional *grid*, or an energy pattern. The grid represents the *cross-section of a collection of living entities that manifests as a single consciousness in a certain arena of reality*, or the physical realm.

Imagine a sphere of energy in our multi-dimensional jigsaw puzzle; most of us have it flattened out to operate only in the physical pieces. We interpret that which passes through our sphere of consciousness in very limited terms. We are affected by a multitude of beings that go through, but we evaluate them only according to the flat pieces of the physical realm.

For example, imagine you are a flat creature that lives on a two-dimensional plane, like a piece of paper. All you allow yourself to perceive are two dimensions; you cannot look, or even see, up and down.

Now imagine that a ball passes through your world-plane; you would only see as much of it as could be defined by your two-dimensional rules. You would first see a spot, then a widening circle, then a

diminishing circle, then a spot again, and then nothing as the ball passed through your arena of perception. You would work up large theories about the circles, why they appeared and what generated them and feel pretty smug about your "knowledge."

That two-dimensional world is like our consciousness as different creatures and things pass through it; we feel emotions, or experience intuition, or creative insight, or foreboding, or begin imagining something, seemingly for no reason, or for reasons that follow our two-dimensional explanations.

As long as we demand to interpret all our experiences according to physical sequentiality and comparison, then we keep our experiential grid from *transcending*, or expanding, into non-physical areas that violate our world-view and sense of normal reality.

For example, many times I have experienced the sensation of not being "all here." Or a particularly foul or wonderful mood descends upon me without warning. Or a bizarre series of events transpire that seem oddly coincidental and connected. The average procedure is to try to figure out the occurrences according to physical world logic and reason — or the standard two-dimensional viewpoint.

When one untrains the mind and derails it from its current addiction, it is free to explore and accept other avenues of sensation and action. When part of me is off somewhere, and I feel either insecure or shallow as a result, that to me means that a large part of myself is engaged in an activity that would violate *my* self-demanded sense of reality, and so my consciousness-grid has receded to a position in my cauldron of entities that will not transgress my "reality." My current belief-pattern of sequentiality and comparison, however liberal, remains intact while some part of me gets the necessary job done in the non-physical arena.

Certainly, the consciousness-grid can infinitely expand, including more and more of itself in its sphere of acceptance and activity. To begin this expansion, however, it must be unchained from the anchor of physicality, which offers only a two-dimensional view of things.

One might argue that, since the consciousness-grid could expand forever without reaching an "end," why not simply remain in the physical? The simplest answer to that is that stasis, or non-change, is nowhere represented in observable creation; all things are either in a state of *growth* or of *decay*, of *acceptance* or *denial*, of *liberation* or *restriction*, of *life* or of *death*. Since creation itself is in a constant

state of change, to simply remain effective on one level would demand change and openness, or else the new order will leave you far behind. The rule of creation is change, or system reorganization; it is our decision whether or not that change means new life or decay and death for each of us.

The grid, or some similar, symbolic view of ourselves, is a good tool for helping ourselves grow into new manifestations that are in the flow of creation, instead of fighting that which we cannot understand at the time because of a limited self-perception. It also goes a long way in giving us a symbolic understanding of how we can be perfect beings in the midst of a perfect creation, yet realize it not and be unhappy or even miserable.

If our consciousness is a cross-sectional energy grid, then just what is it a cross-section of? I like to view the totality of what I am (remember, the grid is only what I allow myself to *perceive* of my whole being) as a huge collection of living wires and cables that stretch out infinitely, descending "into" me and below my range of observation, and extending "out" from me and beyond my perceptive capabilities. The totality of this living hierarchy of wires is perfection, in perfect order and maintaining harmony.

However, the less I choose to perceive of the wires, the less harmony there appears to be. If I firmly believe that things should run according only to the two-dimensional section of my belief grid, then when things don't happen that way, I become angry or depressed. My extended being has everything it wants, and is fully participating in the perfection of creation, but my conscious *position* and *scale* chooses to see lack, limitation, and disharmony.

Here one might argue that, since we can expand (or transcend) infinitely, we are doomed to never experience harmony and perfection, and that any effort to consciously experience more of the whole is folly. The argument is typical of result-oriented sequential thought based on comparison.

The problem with this kind of thought is this: *in creation there never is a "result," or an end.* It just continues on. Any so-called result is a matter of simply picking an arbitrary point and saying it is the result, as opposed to any other point. Fulfillment cannot ever be obtained by getting somewhere, or expanding to a certain level, except for a few moments of happiness. If results, or particular destina-

tions, are what determines our fulfillment, then we will have few of them and they will be extremely transitory.

By accepting the symbolic nature of the creation we are in, we have already connected ourselves to the infinite. Since the whole reflects itself in every thing and in every realm, then all that is necessary to experience perfection *right now* is to change the status of the grid from one full of limitation and strict definition to one that accepts unrestricted, interconnected nature of itself and the reality it inhabits.

By demanding that our current view be correct, we are at the mercy of whatever the shape of the grid happens to be. As our perfect living connection to creation moves, expands, changes, and grows, participating fully and harmoniously, our consciousness-grid is buffeted around by its own limitations, by its own locked-in position and scale of our larger selves, trying vainly to maintain its own view and definition of reality.

Eventually that grid will be broken apart by its own inability to flow, change, and expand into new concepts of itself. The grid has resisted change so much that great forces of tension have developed; it has created a vast and complex web of explanations and beliefs to maintain its current status and identity. Soon there will be no way it can keep it all together and the grid will fall apart.

This is true of any grid at any scale and position, whether that of an individual or that of a whole society. Developing a symbolic view of what our conscious self is gives us the ability to roam around the unseen realms, ask for and accept guidance and nourishment from our larger selves, and reconstruct the ability to sense and work in the nonphysical arenas. Instead of fighting to maintain unworkable ideas and concepts that only serve to punish us, the grid gives us the ability to accept and discard ideas and concepts without violating our sense of self or diminishing our self-worth.

Troubleshooting

Every being is created to manifest happiness and harmony, and the consciousness-grid is no exception. Whenever we experience a disharmonious feeling, we cannot question the perfection of *reality*, or assume that something has gone wrong or that an aberration has occurred. We must assume the perfection of all of creation, and that

the disharmonious feeling has been generated by our own limitations, our own specific perception, our evaluation center.

The grid is a great ID tool (however it is imagined) to investigate the great live constructions we are part of, to search for the source of our problem. We can view the problem as a dent in the grid, a self-maintained flaw that must be re-aligned to create harmony. Every disease, whether physical, spiritual, or mental is symbolic of a self-inflicted and self-maintained flaw in the grid of our being, our consciousness, our concept of who and what we are.

In order to maintain our belief system, perhaps we cannot accept certain *wires* or *cables* that we are part of, and so we do not allow them to be part of our grid. There's our dent, and the source of our problem. Accepting all the wires and cables completely results in realized perfection; the more wires and cables one excludes through iron-clad interpretation and evaluation, the more things happen that *seem* to be painful or wrong.

For example, there was a time when, after my divorce, visitation with my three children was always extremely draining on all levels. I was, of course, full of socially imposed (and self-imposed) guilt and responsibility when it came to dealing with my three little girls. My grid was full of dents.

Those dents represented places where I could not accept the cable or wire of my being that, if accepted, would release me from my disharmonious feelings and allow me to experience energetic happiness in the situation.

CABLE 1: Children are whole individuals even upon conception, just as everything in creation is a "whole" individual, an equal part in the hierarchy of systems. They come in with everything necessary to their purpose completely in place.

CABLE 2: My only self-recognized purpose in creation is to *be myself*, totally and completely. Living up to others' expectations or agendas of responsibilities is merely a matter of being *convinced* to do other than what your heart tells you to do.

CABLE 3: I have no idea what is "best" for my children, or what their purpose is.

CABLE 4: They are no more *my* children than are any other children — or adults — that I come in contact with. I have no other purpose in their lives than I have in anyone else's life: *to be myself*, complete and true.

CABLE 5: Any attempt to train or convince my children to behave a certain way, or to program them through my parental authority, only serves to disrupt them from their own necessary path.

I could go on; there was in fact a whole clutch of cables tied in and integrated with each other that I had to expand into. Not accepting those wires gives us the ability to establish certain codes of self-worth — *they can't get along without me, they need my guidance and instruction, I need to be a good example to them, I need to visit them as often as possible, I am responsible for their happiness, I owe them this or that, I have a parental duty toward them to protect them and teach them right from wrong* — all this just so I could stroke my own ego.

I did occasionally experience a few moments here and there of a self-satisfied good feeling that I had lived up to my self-imposed standards of goodness. The problem was that most of the time I was consumed with guilt, dread, and inferiority, so much so that it exhausted me. In order for there to be a level of realized self-worth that I could *attain,* there also, inherently, had to be a level of self-*worthlessness* where I spent most of my time in between those periods of achieved self-worth.

In other words, to have the "up" feeling now and again, I imposed a consistent level of "down" on myself from which I could strive to attain the "ups"!

By hammering out the dents and including the cables I had previously excluded from my grid, all my anxieties, guilt, pain, and physical lethargy vanished. I was no longer a prisoner of my self-imposed inadequacy, simply by accepting things that I didn't want to accept before *because those grid omissions were the very ones that provided me with my ability to find fulfillment.* The belief that they "needed" me for this or that, or that I was the "only" one that could provide certain things, were dents in the grid that caused me pain and frustration. How important these ideas and beliefs allow us to feel! — for a while, until they imprison us and then drain the very life out of us.

Bringing in the previously excluded cables had many unforeseen ramifications — I lost 40 pounds of excess weight, I had as much energy as a teenager, and my relationship with my young children improved dramatically as I shed those old, limitative ideas. The more I

concentrated on my own purpose in life and fulfilling it, instead of trying vainly to live up to socially/self-imposed right and wrong, good and evil values, the happier everyone was and the better time everyone had, especially *me*.

Whenever we experience a difficulty, or unease in any form, it is the simple result of the dualistic values we set up inside ourselves. We have been convinced that these dualistic evaluations must be created and maintained in order to feel any pleasure, or to be "normal," or that it is just part of the human condition.

In many conversations with various people, it has become evident to me that people are so thoroughly indoctrinated with the need to feel "down" in order to feel "up" now and then that they view any other state of affairs as abnormal or, at least, a sham of some kind. People that change this programming are viewed as "unrealistic," weird, or living in a fool's world. I myself have been called an emotionless "machine," because I am able to maintain a steady state of satisfaction and happiness regardless of the conditions around me — at least *most* of the time.

The understanding behind effective grid troubleshooting is accepting that unease and disharmony are not natural occurrences that are built into creation; they are the effects of self-imposed limitations that hold up dualistic evaluations. The natural state of creation is *euphoric perfection, unlimited happiness and abundance, and unconditional freedom.*

How much of it we can experience is determined solely by how much we can accept, what limitations and barriers we are willing to let go of. We have had a leash on our self, our consciousness, our being. That leash is self-imposed. Why do we demand to be restricted so?

Chapter Fourteen: **The Time Trap**

Time Loops

We have touched upon the sacred concept of time throughout the previous chapters, mostly in relationship to its sequential aspect. In Chapter 12, I mentioned the possibility of time travel into both the past and future through the land of ID. While there is no need (or desire) to investigate the nature of time as thoroughly as other, more physics-oriented tomes have, what we *do* need is a symbolically accurate and individually liberating perspective of time, one that gives us *unconditional freedom* in our physical, mental, and spiritual activities.

We have grown accustomed to thinking about time as if it were a force of nature, a universal constant, something like gravity or the speed of light. Though scientists have shown us a few tricks about the nature of time, we still have our primordial concept of its relentless nature embedded in our minds and hearts. To most of us, time is unforgiving, and without variance and we are its complete prisoners.

Time is nothing if not sequentiality personified, the A+B=C trail we demand to remain upon in our physical lives. We need to break this ironclad rule of time upon our life by looking at what time *is* and making it our *tool* and not our master.

What we observed in the Universe always follows the pattern of system reorganization, or the process of growth, change, or decay.

Growth, change and decay are the processes by which we measure any time — whether it is the ticking of a clock (change), a child becoming an adult (growth), or a building becoming weather-worn (decay). All things follow a cyclic pattern of birth, change, death, and rebirth. It is largely from these regular processes that we have developed our limitative sense of time.

Because it is so restrictive, we can just assume, without it needing to be "proven" to us, that the loosening of our time-referential in our physical existence would be of enormous value to those of us seeking liberation. Since time itself is absolutely non-existent outside of a *concept used to explain the cyclic, reorganizational phenomena we perceive around us*, we are completely free to totally rearrange our ideas about time into a symbolic reference that frees and empowers us as individuals.

For instance, most of us see physical life as a line, point A being birth and point Z being death. Wherever we may travel, upon whatever path we might wander, the process of time is seen as a straight line. Even though there are those of us who appear ageless, or live more life in a day than others do in a year, or who accomplish volumes while we repeat the same petty patterns over and over, we cling to the notion of the "objective" passage of time. Even Einstein realized — and "proved" — that there was no such thing as "objective" time in the Universe; it is always completely subjective.

Instead of looking at life-time as a line, which is nowhere evidenced in creation, we can choose to look at the sequence of events in our lives as a hierarchy of loops (following the same symbolic view of the hierarchy of systems). The small loops are the moment-to-moment patterns we repeat. The larger loops are the daily, weekly, monthly, and yearly patterns. There are mythic loops that guide our job life, our love life, our family life, each loop representative of the larger, each larger loop the sum manifestation of the hierarchy of loops that it is constructed of.

These loops can be imagined as a spiraling rope that forms ever broader and larger spirals, visible only as the observer pulls farther and farther away from the rope. A closer examination of the rope reveals that it is woven of spiraling strands, each of which in turn is woven of spiraling strands. A microscopic look shows the molecules to be spiral in nature... and so on.

However, since we perceive only one of those strands and believe it to be a line, we cannot accept the repetitive patterns that manifest in that line. We cannot see the experiential loops we live in at every level, at every scale and position. Believing in time as an objective, absolute line limits our view of it and our access to other realms and beings. By looking over the loops, we can see that our *guidance system* is hooked on some particular belief or concept or other thing that is anchoring us into a particular pattern. Though the situational particulars might change — different people, different setting — we find ourselves re-living certain loops over and over, even to the point of experiencing *déjà vu*, or an acute sense of having been through the exact same series of events before.

Often, we will encounter an amazing synchronicity in our lives as we keep encountering the same names, numbers, or other "bizarre coincidences" that appear so often. For example, immediately after the publication of my first book (just a few weeks ago, my time), my brother-in-law was visiting. My wife asked him if he was wearing Burlington socks (a clothing materials manufacturer). He asked her if she meant the Burlington railroad.

I just happened to be standing there, in earshot, to hear the whole exchange — an important thing to remember, since it is only our individual position and perception that can connect these synchronistic experiences.

The next day we all piled into two cars to go to a family get-together for Easter, with my brother-in-law and myself in one car. We were stopped by a train at the railroad tracks on our way and, amazingly enough, the lead engine was a Burlington-Northern locomotive.

I laughed and wondered aloud what the hell Burlington might mean to me, and we talked quite a bit about it.

A few days later I received a phone call and the caller identified himself as a certain radio talk-show producer in *Burlington,* Vermont, wanting to set up a small segment with me — my first ever radio talk show!

About a month or so later, a few days ago, my editor called me up to set up a radio interview with a show out of Clearwater, Florida. This immediately interested me, as the most enjoyable years of my regular working life (and the only time I could really say I had a career) were spent with a company that was headquartered in Clearwater.

Also, at the time I was deeply involved in writing a biography about a family living in Florida.

A couple of nights after that call, I was watching *Unsolved Mysteries* on television, when they ran an update about a man in Florida who had been involved in a deadly automobile accident — exactly how that biography I was working on started out.

The update reported that the man they were searching for, who was responsible for the accident, had been found hiding and living in *Burlington, Vermont!* My wife and I looked at each other with wide eyes and both started laughing.

Opening ourselves up to the presence of the hierarchy of experiential loops (and eliminating all standing views of time from our being), we gain the opportunity to see and experience life and creation a whole new way, in ways that are meaningful to us as individuals. Instead of looking at time as some kind of omnipresent force that exactly affects everyone in an identical fashion (and therefore making us *victims*, granting our socially-induced *myth* of time tremendous power over our lives), we can summarily replace it with a friendly, empowering view of our existence.

We can see in the small loop seedlings of the moment the form of larger loop growths that are manifesting in our lives — like the Burlington-Florida example above. One might wonder what the purpose is in accepting experiential loops, or the *system reorganization* processes of our lives; it is this: *to move from the ignorant, continual recreation of destructive, disharmonious loop-growths toward* **choosing and creating our own that are in harmony with our perfect being**.

Instead of continually choosing a loop-pattern of disharmony, carved out of a sea of perfection, because we have been trained to select that pattern by a very convincing and threatening society, we can elect to find (or create) loops that are true to our heart. Or perhaps move entirely beyond the reorganizational loops themselves and into a different mode of motion through creation.

Experiential time-loops orbit around belief-myths. Some samples of this might be that a low self-esteem generates poverty; a bad self-image or negative self-view creates illness; or that a profound confidence creates opportunity after opportunity. We see our friends always falling for the same kind of men or women, always getting into similar situations on the job, always attracting and creating the same

circumstances, even if they move from city to city. Many of us have been able to back up and see it in our own lives, and some of us have been capable of taking control of this spiraling mechanism for our physical, mental, and spiritual benefit.

The largest problem we face when creating our own loops is the limitation of our core beliefs — that software we have grown to believe is hardware. Most of us buy into the straight-line time theory when we try to cut a life-path out; if we save money, or buy a home, or work hard, life will get better. Things will change and we'll be happier and more fulfilled when those things happen.

Those statements would be true if a home, or money, or a relationship were the things that our experience-loops revolved around, and that having more money or a great spouse or a big, beautiful home would represent a different course for the spiral. Unfortunately, those things are simply outer manifestations of our inner situation; *they are what may lie in the course of the spiral as it is guided by our belief system.* Though the loop may have an apparently different job, or love, or home, if the belief-myth hasn't changed, then neither has the subjective quality of the experience.

This is why the attainment of things or the manipulation of the world around us doesn't ever have any real, lasting effect in our lives, because the mythic beliefs are still guiding our pathway through creation. Here one might wonder that if one believed, on a mythic level, that the acquiring of certain "things" would bring happiness, then wouldn't they?

Certainly. But for how long? Since creation is constantly reorganizing, how long will a situation stay in precisely the condition it must be in to live up to its mythic qualifications? If it is a new home that will bring us happiness, how long will a home qualify in the mind of the observer as "new"? How long will a certain amount of money be considered "plenty"?

Since we do not have one, but a plethora of mythic beliefs, how many are in direct and indirect contradiction to each other? Which ones are gnawing away at our happiness even as others are trying to construct it? How does a mythic need for beauty coincide with, say, a deep belief that one is ugly? What would the result be if there existed, in one person, the myth of security *and* an aching desire for adventure?

Even as one mythic generator is drawing up the manifestation of its pattern, many others are doing the same, those manifestations full of limitation, guilt, shame, blame, and justification, self-contradictory and self-destructive. Is it any wonder that most of us live lives of quiet desperation, of confusion and meaningless randomness?

Others, however, live lives that are bold, clear, and powerful. They, at least, have either cleared up and focused their loops or perhaps came into the world that way.

By using the loops as a symbolic way of seeing the context of our lives at different scales, we have a way of finding those patterns that detract from our happiness and seeing what their root source is, simply by looking for what they revolve around inside of us. Anything we find that interferes with our harmonious interaction with creation should be summarily discharged — whether it is the myth of *sin*, of *good and evil*, of *beauty*, of *self-worth*, of *parental responsibility*, or whatever.

The Loop Anchors

As mentioned before, we each have within us a vast hierarchy of these loops, perhaps even to the point (or beyond) that our entire life is one big experiential loop, one that we live over and over through many incarnations. To discover the "theme" behind one's life, it is only a matter of being able to pull the grid back far enough to view all the major or repetitive events with a more objective eye.

By journeying through ID, we can stand far off and visualize the various spiral paths we generate, and see if any are in contradiction with others or are generally self-defeating. If one takes his or her grid in to look things over, and sees how a lot of other people are to blame for his or her troubles, then the mythic concept of *blame* anchors that person to a certain limited range of experience, a loop around the blame myth.

In other words: "I limit my experiences to such a pattern that I will always have someone or something to blame when it goes wrong." Of course, hidden in the *blame* reference is a built-in failure context, that things *are* going to go wrong, so let's make sure we have a scapegoat to pin it on.

Because society has impregnated us with various myths that anchor our spiral patterns, it can manipulate us into virtually any action.

Those in the social power structure can generate any mythic rule they desire, force it on the population (because they are already deeply imbued with the mythic pattern that society's great institutions are far wiser and more powerful than we could ever hope to be as individuals), and then make us dance to its tune.

One such example of a social myth-belief is the evilness and destructiveness of mind- or mood-altering drugs. First, all the experts (which we want to believe in, as representatives of our huge parent-figure, society) tell us how dangerous and destructive these certain drugs are. Then, we are bombarded with images of pathetic drug-addicts and the pain they are suffering and are causing others.

Then we are manipulated into passing laws against those drugs for the protection of the individual and of society as a whole — never mind that society has approved far more addictive and destructive drugs simply because its founding fathers and power structure members have huge industries built around them.

Since punishment never can restrict the behavior of the inner dynamic, beings still engage in the use of these now illegal drugs, and so are punished. Now they have a criminal record, so they can't get a job, so they must resort to theft or burglary to finance their habit.

Now we are bombarded with mythic information that the drug war is costing billions, that we need more prisons to house all the terrible criminals. Our police force is understaffed, our public services are underfinanced, etc.

The original premise, that individuals must be protected by society from things they are too unwise to decide whether to use for themselves, is a devastating miscalculation. The individual needs no "protection" deep in the womb of Creation; any so-called assurance of "protection" is simply one manipulative entity trying to gain control of another. As in the case of drugs, a being like society has to convince us that something is *wrong*, that we are in danger or have a serious problem before it can promise to make it "right," thus gaining vast control over our lives.

Roaming around the network of spiraling cables within, looking through the lens of our grid-consciousness, any place we find that evokes a dualistic "right/wrong" or "good/evil" response is a spiral anchor, a mythic belief that can be and probably is being used by society or by others, even those who "love" us the most to manipulate our behavior.

Looking through the grid from various vantage points, it is also easy to see that most of our relationships are chock-full of control agendas, each of us finding the mythic programs that our friends and loved ones believe in and manipulating them for our personal gain, whether that gain is emotional, physical, or spiritual. We even instill our children with mythic information that gives us control over them, or the ability to manipulate them into behavior that strokes our own ego and self-worth.

Eliminating the mythic anchors grants us the ability to more freely roam the vast Creation we are part of, unhindered by limitative concepts, invulnerable to the convincing manipulations of other beings, whether they be our enemies, our friends, authority figures, or loved ones. Instead of being a machine that can be manipulated by inputting the proper information to get the desired result, we become a true *human being,* free from any restrictions or outside agendas.

Time Travel

By eliminating the straight-line view of time and replacing it with the spiral loop perspective of our existence, time travel doesn't immediately appear as difficult. We are already, in effect, reliving the same mythic agenda over and over, until it is solved and we can move on — so we are actually circling around the same experiential time-loop. There isn't much need to "travel back in time" because that is the normal state of our existence anyway.

One thing ID time travel *can* be effective in doing is stringing together the common mythic elements that we have encountered in each successive loop, which are associated with belief-anchors that are dictating the spiral pattern. Recovery programs are quite good at discovering certain levels of these anchors, but I'll throw in a few that I have found to be quite deep and hard to find — I mean, it's okay at a certain level to free yourself from a negative self-image because you were an abused child, but *blaming* others for that condition essentially gives away your power as an individual, which is a much more profound limitation on our activity in creation.

Duality — the myth that there are qualitative values inherent in certain objects, actions, or concepts, such as *right* vs *wrong* and *good* vs *bad*. Once we admit that everything is part of perfect crea-

tion and that it is only *our perception* of it, from *our scale and position* in the universe, that makes it appear to have some dualistic quality, then we are freed from that chain and are able to expand to a scale where we no longer see that thing as dualistically imperfect.

Causality — our old friend sequentiality. When we admit that we interpret every sequence of events from our own unique point of view, and that other beings may see an entirely different sequence that culminates in an effect, we can find that there are infinite "sequences" from any point "A" to any point "B" and that we decide which sequence occurred — or that no sequence actually occurred in creation. It is just our chosen route or view through creation that makes it appear so.

Authority — we view ourselves as without the understanding, or the credentials, or the ability to take bold action in the universe. We want a master, a teacher, a guide, some rules and regulations to tell us what to do, so we don't get into trouble, make mistakes, or fall flat on our faces. We want to be able to justify the problems by blaming someone or something else. As long as we give *anyone* or *anything* authority over our lives, we are committed to a spiral pattern that has within its path a safety net of blame and justification.

Control — comes in many guises, the most subtle of which (that I have so far uncovered) is *altruism*, or trying to "help" others. When we *try* to find others to "help," we are actually denying their own choice in the matter — their life absolutely reflects the make-up of their being. This is a subtle power play, a form of self-aggrandizement. When we try to "convince" them of some thing or another, we are embarking upon the same path as society and trying to force our views on others.

Creation doesn't need any "help" — it is in a perfect state already, whether we have placed ourselves in a situation to realize it or not. The best "help" we can give anyone is boldly to be ourselves.

I have known people for whom "being themselves" *was* finding others and helping. There is a difference in motives here; helping others, because it fulfills yourself, regardless of whether or not it *actually* helps others is action based on an Inner Dynamic. Helping others because you want to improve *their* lives and make *them* happy is usually symptomatic of a problem; you can't ever really do anything for anyone else — that is entirely up to them.

For example, I was very big on "helping" my wife understand that we were in control of our own lives in creation. We were in a very poor situation financially, and I was trying to get her "on board" to get things happening. Oh, yes, I was trying to "help" everyone in the family.

What I failed to realize was that the simple act of trying to "help" was a chain to an anchor, and that anchor was a deep belief that *things weren't perfect*, or that if my wife wasn't "with the program" then "we" couldn't go any farther and get out of our situation. *Trying to help* was based on my belief that something had to be done "out there" before change could occur, instead of accepting my own power and authority to do whatever I want, whenever I want, and that the situation around me perfectly reflects my inner self. In effect, I was "blaming" my wife for our situation — as long as I didn't accept the full responsibility for my situation, I couldn't hold myself accountable if things didn't work out the way I wanted. Professing to help my wife was really my safety valve that kept me from having to assume the blame of any future "failure."

Time travel can also be used to expand our past experiences, or alter our view of them altogether. Our so-called memories don't re-enact the loop as it actually occurred anyway, because we are always modifying our perception of those past loops to be consistent with our current condition. So we are free to "remember" the past any way we choose to.

Memory is exactly what it appears to be: we are sending our grid back through a certain time loop, which of course still exists in its entirety within our being. Sequence, motion, and the passage of time is no more than our chosen, spiral grid-path through the Infinite Entity, the limitless Hierarchy of Systems. We are free to go back through any former position and pattern we choose and re-examine it however we want. This is actual time travel.

We can change these time-loop paths simply by re-positioning our grids as we go through the loops, or, freed from a particular loop pattern, view that part of us that happened "then" from a much broader perspective, altering what it meant and how it affects us. Remember, those loops form patterns of sequence and consistency in our lives, that in themselves are huge anchors. We can, through memory, ac-

tually cut those anchors away by changing our perspective through those loops into liberating and empowering experiences.

For example, a relative of mine reached a point of difficulty in her life on her own Quest. In the course of developing her spiritual and mental faculties, she came to a point where she felt she was invalidating her prior existence, that she had basically been living a lie. There were many things she did not want to see about her "true" motives in getting married and having a family (interestingly enough, at the same time she did not want to "see" these things, she developed glaucoma). Her true motives were selfish, she thought, and all her life would be shown to be false if she continued on her spiritual path.

We talked about time travel, and we discovered together that we are free to cut memory anchors that weigh us down and re-evaluate those loops any way we desire, in ways that make us freer, happier, and more fulfilled. There were an infinite number of ways to interpret those "past" events in her life; the difficulty was that she had spent so long interpreting them a certain way, when that interpretation got in her way it was hard (being bound to sequentiality and consistency like we are) to simply let go of them and look at it all *differently*.

Yes, a part of her did create that family for selfish reasons based on insecurity; however, it was just as easy to say that another part chose that husband and invited those beings in as her children to effect marvelous change in herself and in those around her — as they did. Those beings all chose the situation they needed and wanted before they came in, regardless of what this woman's limited consciousness-grid perspective was *at the time*. No matter how she chose to see herself at the time, or how she was "lying" to herself, the situation was still perfectly harmonious in its infinite existence — whether anyone there at the time had the ability to perceive it or not.

Time travel into the past can be of particular aid to us when we go back and re-live singularly painful or embarrassing situations — armed with a broader, wiser point of view. Unbound by these events, without any justification or blame, we can go back and look to see why we created those events, what the anchor was, what disharmony within has victimized us. Those "memories" that really stand out are like red flags that are screaming for our attention.

Back To The Future

Earlier I referred to this as "pre-conditioning" my future. When we change our view of ID from the meaningless to the actual sending of our consciousness-grid to or through realms that are as entirely real as the physical, we gain a whole new respect and wariness about the process. Just what is it we are doing? How are we affecting our lives?

Every time we project into the future we are conditioning our reality, like sending a scout ahead to cut the foliage and check for danger. Most of us have these consciousness-scouts out in front of us at all times, checking many trails and possibilities. These scouts have their instructions: *find the safest and surest route, and keep it on the physical trail.* They are sworn to interpret all they see in certain terms, because most of us don't want to hear any gobbledy-gook like "Gee, boss, I think if you take that job there yer gonna have some pretty serious health problems," or "There's a shortcut to that new home over here, but you gotta apologize to yer in-laws and yer wife fer bein' such a jerk the past few years."

These alternate paths don't follow our narrow interpretation of cause and effect, so we ignore them, and sooner or later our scouts just stop telling us about them, even though they might save us a lot of pain and trouble.

Most of us have a lot of our grid tied up in these scouts, and we end up rarely living in the "now," and so are bound by the spiral anchors we never take the time or effort to find. We're like a dog on a chain running for freedom: it can run for miles and miles, yet never gain an inch.

By reprogramming our scouts (or creating new ones, or inviting new ones in), we can re-organize our path through creation. The simple, symbolic understanding of the "scout" process, and the awareness that projection into future paths is every bit as "real" as what we normally call real, goes a long way in aiding us on our journey. Just eliminating or altering those scouts which are working at cross-purposes can make our path much easier. Discharging those which are finding disharmonious avenues for us to follow becomes a much easier matter — if we just understand what we are doing.

Since most of our surface desires are conflicting and confused, the path our consciousness-scouts blaze for us through creation is simi-

larly confused — at least superficially. Our deep programming (sequentiality, consistency, etc.) is the *prime directive* of the scouts, because our grid feels it gives us the best shot at survival. Then it works on the next level of self-conflicting mythic programming, and the next — our conscious minds being the lowest in the chain of command, the Sergeant of the army of the mind. By the time the Sergeant gives an order, the objective, the battle plan, the number of troops, the type of weaponry, the support, and the overall goals have all been determined by his superiors.

Our conscious mind has some choice, but not any that will interfere with the orders of its superiors in the subconscious. However, the Captains, Colonels, and Generals depend on the Sergeant for *their* information; the question is, will the Sarge tell those boys in their cushy offices what they *want to hear*, or what is really going on? If command wants to take a certain hill, are the scouts comfortable with returning information that says "Hey, if we take that hill, we'll all die of stress-related disease in ten years?"

What if the scout comes back with an answer like: "See that raging river over there? The one where that huge black bear is fishing? Well, the bear is friendly and there are ten-foot salmon willing to take us to the far bank. From there we have a straight shot to the enemy weapons depot, and they don't have any guards posted."

Of course, the scout knows he'd be locked up or shot on the spot. Over a long period of time, we don't have any scouts left that will tell us anything other than what we want to hear, so, they just start lying to us. "Sure, we can make it over Hamburger Hill. Piece of cake." Next thing you know, half the platoon is at the nearest MASH unit, the other half dead and buried. The sad part is, most of us will get right back into that self-destructive loop, because we won't allow that scout to tell us we're wrong. And the Lieutenant on up through the General won't allow it, *by God we know we're right about this*, so let's keep marching up that hill until we get the job done!

When I scout in ID, I envision the physical world as a major highway that I'm standing on that seems to run in a straight line. When I transform myself into a bird and get some altitude between me and that road, I see that it is a bizarrely winding trail on an endless vista. From my vantage point I can see my goal and fly right to it, heedless of the so-called obstacles that the physical road winds endlessly around.

By doing such exercises, and eliminating prejudicial, dualistic evaluations from our minds, we set up an atmosphere in ourselves that allows the scouts to come in and report everything exactly as they saw it, or heard it, or felt it. Intuition and premonition are not only acceptable, they are desired.

After all that talk about non-sequentiality and simultaneity, one might wonder if we haven't taken a huge step backwards with this talk of pathfinding. Every goal we have already exists within us; we just have to find our way to it on the inside before it will manifest on the outside — or even *within* us, to our conscious awareness. That is why ID and escaping the time-trap is so important. These things free us from trying to find our desires on the outside where we have to work our tail off and follow the winding trail of physicality to find them. The physical trail may be such that we cannot ever find what we want, because it just doesn't lead there.

Since the outside world is simply a reflection of the inside, it can be a much easier matter to manifest that which we desire, simply by moving our grid into that position where we activate it with our awareness.

Chapter Fifteen: **Desensitization**

Horror

Why is it that there are some things that cause a revulsion in us that is so deep that we become physically ill, or must erase the memory entirely from our minds? Why is it that some sights or situations are so overwhelmingly terrible that they can induce catatonia or break a person into multiple personalities?

Are they inherently so bad that these reactions are the natural result of them, or is it simply that we are so thoroughly trained to what is "acceptable" that it is the make-up of our own belief system that causes them?

If you look around the world (and sometimes even around the neighborhood), you will find many different cultures that accept as normal conditions and situations that our society abhors. That is, of course, if you stay within our species; if you look outside of our species to the other beings that inhabit this planet, you certainly don't have to go very far to find repulsive behavior and habits.

Pardon me for being explicit, but why do we wince or vomit at the sight of a crushed human head, but grin when our children squish ants on the sidewalk? Why do we go all willy when we see or feel blood, but can easily drink another animal fluid — milk — without barfing?

We can chop down a tree with moral impunity, but when a teenager gets a hand whacked off in a combine it is a sickening tragedy.

Where do we get off being outraged when we learn of "cults" gathering impressionable teenagers or young adults off the streets and "brainwashing" them, when we obediently send five-year-olds into the Educational Cult of America? Why is it that when a Saddam Hussein or a Hitler invades a sovereign nation for their own purposes we are horrified, but when we do the same to extract a Noriega from Panama, killing hundreds of citizens, we are justified and feel "proud"?

Why is it that we can walk around with our eyes and hands exposed, and no one cares, but flash some breasts or genitalia and the whole community goes nuts? Why is it that we condone unbelievably inhumane, torturous, and disgusting conditions in our beef, fowl, and pork industries, but then turn around and send someone to jail for mistreating a dog?

How is it that we can rape the Earth and spoil our own land, then turn our eyes southward with disgust and condemnation as the rain forests of South America are being razed to the ground? How is it that we can illegally strip the Native American peoples of their land (and continue to do so, even today, whenever valuable minerals are located under Indian Nation territory), but then expect them, and other oppressed groups, to obey the law, and are outraged when they don't?

How is it that we feel fine about locking up a young calf in a dark box, then tying its legs together to keep it from developing too much muscle tissue — all so we can experience the joy of eating veal, and then turn squeamish when someone else butchers a dog or a cat for supper? Or a rat?

Even more intense (bear with me, I know I'm about to step into some deep doo-doo here) is the reaction we have concerning sex and "minor" children. Never mind that the legal age is just an arbitrary number our society has changed from time to time. Never mind that there are pre-teens all over the globe walking around with automatic weapons and hawking drugs and prostituting for huge sums of money. We are incensed to the fiber of our moral being when adolescents are involved in these activities, and sickened when we hear of it through the media.

Horror is a very sharp indicator of a deeply ingrained belief, so thoroughly enmeshed in our being that its violation causes an immediate and pronounced physical and mental reaction. The same is true of

disgust, shock, outrage, revulsion, and *terror*. These are borders that are like electric fields; if we come in contact with them, we are deeply pained and hurt, and we scurry away immediately, instead of stopping and wondering, "Why does this bother me so?"

Horror is a profound barrier in our psyche. I remember the day that my son accidentally set off an explosive in his hands; there was a small part of me that was screaming "Don't look! *Jesus*, don't look!" In the hospital, I forced myself to examine his hands in the emergency room even as the doctor was, my wife and brother-in-law alongside. We all looked at the injury; his thumbs had been turned inside out, the right index finger missing an inch and a half, a bloody stump of protruding bone and seared flesh oozing blood, the next finger ripped open and missing an entire side.

Amazingly, all four of us found good spirits and even humor in that room. It was a scary sight, but it was done and there was no turning back. No amount of lamenting or crying was going to change things. The best thing to invite into such a situation are the warm, healing spirits of laughter, love, and forgiveness, and not the disruptive beings of fear, disgust, and regret.

These deep, repulsive feelings occur when we face situations that we'd rather not, ranging from the uncomfortable to those that shatter us mentally. As long as we hide from or remove from our perception that which truly affects us and challenges our system, that which horrifies us remains as a solid barrier between our consciousness-grid and those parts of creation that we might view as unsettling, frightening, or repulsive.

We are trained by our society to feel horror, outrage, and disgust at certain things or situations — never mind that other cultures can and do partake of those very things with no mental or physical repercussions whatsoever. Diet is one area where this programming is easily observable. *We* look on with nausea as some would eat rat, dog, insects, or the raw heart or brain of an animal which *they* consider a delicacy. People from other parts of the globe look at the way we slaughter cattle with outright shock, and would consider eating pig the most vile of all habits.

In America we look upon incest as a shocking crime; other cultures don't even consider it a problem. Pre-adult sex causes many of us to pale in sickened revulsion, while in other times and/or places it is (or was) of little or no consequence. How many times have we

blanched when the television news shows a child carrying an automatic weapon in a war zone, a courageous look of defiance on his face, or a teenage prostitute trying to earn a little more that $4.50 an hour at the Chicken Shack?

We are so conditioned that certain things are right, that creation is constructed just a certain way, that we are prisoners of our own beliefs. Horror is simply a product of a belief system, and it serves no purpose other than to disable our consciousness-grid from moving on or transcending to new heights or areas.

The UFO Connection

One of the sharpest indications of the sheer arrogance of humanity is the way most of the population has, in the past, simply dismissed the possibility of so-called "advanced" races occupying this planet with us, or visiting us on a regular basis from somewhere else. People who believe that these "intruders" exist are considered flakes and crackpots. Following this line of thought has ruined many a career and often solicits the wrath of several of the more intimidating governmental organizations.

Once we understand that the universe is *teeming* with life, that we are surrounded and infused with living beings in an infinite number of ways and through an infinite number of dimensions, there no longer is any question of whether or not such "alien" beings exist — of course they do. They're all around.

They might be semi-terrestrial, wholly terrestrial, floating in and out of our sphere of perception, driving through dimensions like we drive from city to city. What do they want? Where are they from? Most of us laugh the idea off in fearful denial. Then, when an alien abduction or examination happens to us, or a loved one, we are forced out of our arrogant world and become fearful or outraged.

That's an interesting reaction, considering that we do precisely the same thing to virtually every other form of life on the planet, without regard for their feelings or "rights." We regularly take monkeys, or rats, or rabbits, and perform genetic testing or surgical experiments on them without their written consent, yet we are shocked and outraged when the same thing is done to us, whether by "aliens" or in secrecy by our own government.

These so-called aliens could, in fact, be a completely indigenous life form, and may have been occupying this planet with us for as long as we've been here. Maybe they exist at a slightly different material plane than us, or are from a distant parallel world (all completely within the realm of modern science). Maybe they simply have a technology that hides them from us, and every time we blunder into one of their "cities" or whatever, we end up with a mysterious disappearance of a ship or an airplane.

I often think of monkeys in the jungle that blunder into a city by mistake — what do they see, with minds that are trained to interpret only jungle phenomena? What do they experience when they are abducted by some scientist, examined, tagged, and set loose again? Do they go back and say "Hey, you guys will never believe what happened to me?"

Or perhaps that monkey (or whatever animal) is so traumatized by its "alien" experience that it just wipes the whole thing from its mind? Much has been written about the apparent ability of these abducting aliens to exert some kind of "mind control" over their victims. I'm sure there isn't much mind control necessary when we are perfectly willing to go into shock and denial completely on our own when faced with such a horrific situation, and are perfectly happy to erase our own minds when the unbelievable happens to us.

I can see it now; we finally get on good terms with these beings, accept them, and eventually ask, "Hey, why did you go and wipe out our memories like that? What were you trying to hide? Did you think we couldn't handle the knowledge of your existence?"

The aliens look at each other, blink, turn back. "What the hell are you talking about?"

The probable root of the "alien" problem (can't see them, can't remember them, can't find them) is simply our own arrogant self-importance. We can't face the horrible thought that we are just another race of beings in creation, with no more or less importance than ants, or sheep, or blades of grass. It deeply offends us to find out that there are beings who can and do treat us without respect or dignity, as if we were just some stupid animal, even though we ourselves are guilty of that very behavior and attitude.

Living beings, whether from our planet or elsewhere, are all about us every moment anyway, whether we accept their existence or not. There is no privacy from them; there is no protection against them;

and there is no place to run and hide, except to fool ourselves. The only security and power we have is through accepting and realizing our integrated, perfect purpose in creation. By accepting this vast cauldron of life for what it is, and our position in it, these things cease to shock and horrify us, opening our minds to that which lies beyond those old "forbidden zones."

Mind Control

Hypnosis, brainwashing, mind control — when we think of people being manipulated or absolutely controlled by force or through systematic reprogramming, we shudder. Fundamentalists, Baptists, and Catholics are enraged when "cults" like the Moonies or Christian Scientists "prey" on impressionable teenagers and completely rearrange their mode of behavior and belief patterns. Mainstream groups are shocked when members of the Crips and Bloods, or the KKK, or some foreign paramilitary terrorist group raise their children to believe in those ideals and follow that way of life. Of course, mainstream parents never give pause to think that they are guilty of exactly the same thing — training their children to believe in their way of life.

Every time we tell a child "no" or "bad" or "good", or swat them on the behind or give out a rewarding piece of candy, we are doing exactly the same thing as a former KGB agent using electric shock, repetitive audio and visual stimulation, and sexual reward to "brainwash" an enemy agent. When a woman (sorry for the stereotypes here — they're just examples) tries to pressure, or guilt, or entice a man into a commitment, or a man does the same in a bar to get some attractive female into bed, we are all doing the same thing: *convincing others to do what we want*, with whatever means we feel comfortable using.

Every time we tell someone "If you really loved me, you'd", or the equivalent ("Good girls don't.", "A dollar for each 'A' you bring home, Johnny-boy!", "If you don't eat all the food off your plate, no dessert for you.", "If you can't get the job done, Gail, we'll just have to find someone who can."), we are manipulating, forcing, and indoctrinating others into our belief system. It is as simple as that. Whatever limits we place upon what we consider *acceptable convincing* are simply our limits on a process that is identical no matter what values we place on its different forms.

Torture (with intent to reprogram) is no different than a vocal argument. Electric shock is no different than any other reward and punishment system, no matter how seemingly benign.

The difference between acceptable and unacceptable convincing behavior lies solely in one arena — the arena of *comparison*, which we have already examined and discarded as meaningless. Whatever comparative values we place on individual convincing processes are simply how we choose to see them; in and of itself, convincing is convincing, no matter what means we use.

The evidence of our need to convince, or be convinced, in this culture is overwhelming. This problem is symbolically represented throughout our lives, whether we submit to the pervasive control of addictive chemicals, food, dominant personalities, salesmen, politicians, or our religious leaders. The chain of convincing runs all the way through the hierarchy of our culture, and it all boils down to — even in its most innocuous form — *forcible mind control.*

Holding on to certain belief patterns is a two-edged sword; it offers up self-worth, it makes us a member of a group, and it empowers us to a certain extent; however, it also makes us a slave to the entities that would use that same belief pattern to manipulate us into action that will serve or profit that entity.

Like a subject that is preconditioned by a hypnotist before the show begins, we have all been preconditioned to respond to certain stimuli in very predictable ways. Politicians can throw out certain phrases like *family values* or *law and order* or *economic opportunities* and the population will immediately jump through a certain hoop — whether by voting for that candidate or passing tough new legislation — that ultimately empowers and profits the power structure.

I once saw a hypnotist on a nationally televised talk show who subliminally conditioned a young woman to become excited whenever he touched her knee; of course, he laid a foundation that *convinced* her that it was all for her benefit, that he was, in fact, doing all this for *her*. Everyone in the audience laughed — a little nervously, it seemed to me — when he would tap her on the leg very innocently, and she would have an obvious reaction and become attracted to the hypnotist.

Of course, most people in the audience wouldn't believe that it could happen to them, or believed that the whole thing was a sham. It cast too great a light on our own conceited arrogance, an arrogance that belies the fact that we are all pretty much under the hypnotic command of our social power structures.

Whenever election year comes around there are handfuls of hopefuls who spout phrases like "family values" — the question is, what family is he talking about? Which specific cultural beliefs are they endorsing? The candidate doesn't care; he's activating them all in order to get a vote. Never mind that many families have values that are in direct conflict with their neighbors'; they both think the candidate is speaking on behalf of *their* values. Then, even though the two families have disparate "values," they both jump through the same hoop by voting for the same candidate.

The corporate world does much the same through its advertising. Never mind that our lives would be much healthier and our pocketbooks much fuller if we ate simply — some potatoes, some homemade bread, a little fruit, lots of fresh vegetables, meat and dairy on occasion, maybe some pasta. Never mind that anybody could basically grow everything they need in their own back yard virtually for free, with a visit or two to a local pond or lake.

The huge corporate structures would have us believe that canned, instant, or pre-packaged foods are better for us. We feel like poor people or "bad" parents if we insist on drinking plain water instead of tea, or Kool-aid, or soft drinks, or beer. Big business manipulates us into feeling bad if we live and eat simply and naturally, because we wouldn't be feeding them *their* lifeblood: money. Then these same corporate institutions get other, more authoritative *government* entities, such as the Food and Drug Administration, to tell us "this product is safe, is healthy, is good for you." We buy it — hell, they wouldn't *lie* to us, would they? — and then wonder why we have no money, why we're always so sick, or why we're depressed, etc.

It is all mind control and manipulation. The only way to extract ourselves from being controlled and manipulated is to not allow a belief system to start guiding our lives, and, of course, to dump any that we may already have. For most of us, it is just too scary a thing to try to accept — we want so desperately to believe that there are truths in the world, or that our government or corporations live by

certain moral or ethical standards and that, by and large, we can put our trust in them. Then, when things go awry, we have to ignore it, deny that it is "real" (as with UFOs, hypnosis, the supernatural, government medical experiments on civilians, CIA assassinations of prominent Americans, judicial system cover-ups of gross injustices), or cling to the belief that these are just marginal, acceptable mistakes.

The idea that we are individuals in a sea of life, an ocean full of beings apparently far more powerful than us that force us into actions that support them at our own expense, is just too terrifying a thought for most people to entertain. Essentially, most of us are content to find some entity or system to believe in, commanding it to lie to us so we can at least feel superior and secure, even though we have to sacrifice most of our personal authority, power, and time to it. It's a hell of a lot easier than assuming our true responsibility and authority, which scares the bejeebers out of most everyone.

Religion

Have you slammed the door shut yet? Have you shouted (at least to yourself) "I refuse to listen to this garbage!" and walked off in a self-righteous huff, muttering to yourself under your breath, "How the hell can anyone even *entertain* such thoughts?"

No? Well, maybe I haven't been trying hard enough. We touched on a particularly tender area when I mentioned our idolatry of children. For some reason we assume, in our culture, that babies come into the world pure and innocent, a blank slate we are somehow responsible for programming. This entire structure of responsibility is quite burdensome; it consumes us with guilt and gives society and the children themselves vast control over our lives. We can easily be manipulated into virtually any purchase or action with the battle cry, "It is what's best for the children." Bringing "what's best for the *children*" into a discussion will immediately cause even the staunchest anti-social individual to come to apologetic tears, simply because our society denies any other opinion to be heard in public.

There is a code of conduct in the mass produced media, from newspapers to movies, that cannot be breached because the huge corporate structures don't want certain basic assumptions to be challenged. Anyone who challenges these deep myths is immediately dis-

credited or threatened, because *they question the myths through which the power structure manipulates the masses.*

Religion is another such tender issue, an extremely tough nut to crack, because most of the major religions have within them a fail-safe loop that discourages doubt, investigation, or original viewpoints. Doubt is looked on as a lack of *faith*, which is, of course, considered essential in the dogmatic religions. A lack of faith and a sprinkling of doubt could send you packing to hell, and most of us just don't want to take that risk, do we? Better to live a close-minded life of limitation and restriction than to spend eternity burning, eh?

Let me predicate anything further on religion with this (so hopefully I don't end up, like Salman Rushdie, with a death warrant on my head); I am personally certain that Jesus, Mohammed, and Buddha *were* personally very enlightened, and that what survives today as organizational religion in their names has little to do with their teachings. It's not their fault that the *state* recognized a good control tool and used it on citizens who wanted to be controlled, rather than think for themselves.

We don't have to go through historical documents to find out what happened to the actual teachings of prophets or the wise children of God — that would be like asking the CIA to release documents to find out whether or not *they* had anything to do with killing JFK. Who writes history down? Who edits it? The state, of course. What do you *think* the state will say Jesus or Mohammed said? If either one ever said "Learn not from the abominable, corrupt institutions of man, but rather from the natural works of your Father, God, and your Mother, Earth," would that particular line survive in that form? You don't think the good, state-sponsored translators of the Roman Empire, the Spanish Monarchy, and of the Court of England would fudge them — just a bit? I mean, whose interests did they have in mind, theirs, or the common laborer and peasant's?

One of the greatest myths in this country is the so-called "separation of church and state." To my knowledge there has never existed a society that even remotely lived up to that claim, including ours. Christianity or Islam has been fully half of every non-Oriental government since Jesus and then Mohammed walked the Earth. At least in Italy, England, Spain, Turkey, Iran, Iraq, etc., they admitted to having a union of church and state.

Virtually every law we have on the books, and our entire concept of *law enforcement*, is a reflection of religion. Christianity is a judgment and punishment oriented philosophy; it not only shows up in how we raise our children, it shows up throughout our criminal justice system. We *prosecute* those that have done something "wrong" (a thoroughly moral, religious concept), judge them (again, something we have to philosophically consider ourselves *capable of* in the first place), and then assume the unbelievably arrogant position of dispensing *punishment*.

Without a firm religious mythology backing it up, browbeating the population with moral values, the fear of hell and the promise of heaven, a government could never get its citizens to hold still for such a doctrine of judgment and punishment. Any religion or philosophy that comes along and challenges the control mechanism of the current church/state program is labeled a *cult*, and is then accused of "brainwashing" our youth with antisocial or destructive beliefs.

What every sage and saint has said since the dawn of time is that society is *corrupt;* that obeying the will of *mammon* (or materialism) is the path to destruction; that the Kingdom of God and the Will of the Lord lies in the heart and not in temples or churches or the rules of organized religion; that the Wisdom of the Creator can be found in His works (the natural world); to fill our hearts with *forgiveness* and to leave *judgment* up to God, since we understand little of His ways; and to follow the path of our heart fearlessly, looking to improve our own relationship with the Infinite Entity and to leave others to look to *their* relationship.

Ironically, all this gets twisted around and we somehow find ways to justify doing just the opposite. Because the state *needs* a profound control mechanism, it weds with religion so the people voluntarily obey the wishes of the power structure — after all, it is their eternal soul on the line here, isn't it? Isn't it better to shut up and endure a miserable life here on Earth than to risk a torturous eternity?

That we are evil, or imperfect, or that life here on Earth cannot be paradisiacal, or that there are problems inherent in life are all the convincing arguments of a society that simply cannot explain its own shortcomings. Religion is such an incredible tool of manipulation that it can make people actually *relish* misery in a bizarre kind of martyr syndrome, so that their rewards will be that much greater in the *next* world. "Sacrifice now," society tells us, "endure the lack, the pain, the

injustice, and the evil — it is the nature of this world — and you will have an eternity of pleasure after you leave!"

The nature of this world is no different than that of any other world, or plane of existence. Society has simply used religion to convince us otherwise. Interesting that those on top of the religious, corporate, and governmental structures are leading a pretty good life *right now*, apparently not content, like the rest of us good citizens, to wait until the afterlife to start enjoying creation.

We don't want to think that our religious organizations are just another set of entities that use and manipulate us for their own gain; it's just too horrible a thought to entertain. But that's just what we ask of them; we beg them to tell us what to do, to tell us we're going to heaven, to assure us there is a reason for this ache in our hearts and the confusion in our lives. "Yes, it's all right. We all feel those things," they whisper. "It is normal. Just keep working your job and forking over your tithe and what a wonderful afterlife you will have! No, that pain and doubt is the work of the Devil! Cast it out! It will corrupt you and lead you straight to hell. Your inner impulses are evil, you cannot listen to them."

Of course, the truly sad part is that most of our religious leaders — the pastors, the reverends, the gurus, the priests — tell us this because they truly believe it and are actually trying to help. Understandable, when you consider that most of us don't have the guts to step out on the limb and help ourselves. We're too afraid of a God that is so humorless, unforgiving, demanding, and punitive that all it takes is one slip-up and you're out. Personally, I'd rather spend an eternity in hell than join that kind of God in paradise.

Love

As long as we're dancing on the sacred graves of deeply buried beliefs (I know that last line in the above paragraph gave some of you a serious case of the wide-eye), let's move on to another insidious mind-control concept — love.

Love is another of those words and phrases, like "what's best for the children," that is used to gain immediate response and reaction. It is used as a control mechanism more often in interpersonal relation-

ships than it is in broader social contexts, but, like "family values," it is often used to manipulate different groups similarly.

Just what is "love"? Between lovers, the strong endorphin reaction when together and painful feelings when apart is usually what is meant by love. A simplistic definition, but at least partially accurate. Between parent and child, there is a physiological reaction we have to the look of the infant (that many other creatures experience with their offspring) that elicits protection and bonding. The maternal instinct is particularly strong among mammals that must suckle their young.

As we have already examined, the world around us perfectly reflects our inner construction. Any individual being that comes to us is a reflection of some inner design; when a person arrives that fulfills some deep inner desire or loop-anchor (whether constructive or destructive), we are deeply affected by that being, *passionately* affected, whether we call it love or hate. Of course there isn't any one reaction that could be tagged and classified as "love," and it is amusing to watch adults talk to their teenage children about the difference between "real" love and "puppy" love, or lust, as if they had any idea themselves.

From my observations, when we attract a lover that represents a deep myth within us, we are attempting to resolve that issue through an interpersonal relationship. Since most of us do not have the tools to do this consciously (after all, we're just in *love*, and love conquers all), we end up subconsciously attempting to control our loved one, thereby giving us *power* over that deep issue without really addressing it at its root source.

This is the single reason why most of us go through life replaying the same relationship scenarios over and over again, and end up with the belief that "all men are alike" or "all women are alike." This is why some men continually seek their mothers in other women, and some women always seek their fathers. These outer plays are simply reflections of inner forces at work; being blind to this, most of us try to fix things by making our partner change or behave, and this is why we usually meet with such resounding failure; it is not the other person that we are really attempting to change, it is a problem deep inside our own psyche.

Control is an outer reflection of an inner desire to be free of certain limiting myths. By calling forth the problem into a physical manifestation and then *controlling* it, or *physically attacking* it, or *emo-*

tionally torturing it, we are enacting our inner attempt to get rid of a frustrating loop-anchor dilemma.

The love myth is a very limiting belief because it comes with a system of approved behavior and no-nos. When those close to us feel threatened or insecure, they can easily elicit certain responses from us by throwing the word "love" around and, if we have bought into the standard "love" mythology, we are bound to react in the predetermined way. By dumping the love myth and replacing it with our own version of what love is, we eliminate the self-imposed control system and install a self-empowering definition of love. Mine goes something like this:

Love is simply understanding that all things around me are reflections of that within, that I alone am responsible for my life and have the complete authority to do whatever my heart commands. Every other entity has their own agenda which I respect and in no way attempt to control; what I perceive of them is, again, a reflection of forces inside and it is there that I must resolve any issue that comes up. Creation reflects back to me exactly what I am and fulfills all my desires; this is the state of Love in which we all exist.

Love is not an agenda by which one must continually "prove" that he or she *really* loves their mate, or children, or parents, or siblings. In this sense love is merely another form of control, one under which we voluntarily submit, trying to extract some kind of approval or self-worth by "proving" that either we love someone or are worthy of someone else's love.

Parental love is another debilitating concept and, in our culture, is fast becoming a massive social control and manipulation program. As parents, we are "supposed" to feel and act a certain way towards our children. The social pressure to raise children "correctly" is immense and gaining weight every day. The business conglomerates have jumped in, manipulating our guilt to force us to buy everything from a certain brand of tires to germ-killing, baby-protecting laundry detergent.

As parents we are consumed with the appearances of our position, with the socially-defined responsibilities and cultural pressures. We feel we are supposed to "teach" children a whole host of things, and that their development and relationship with creation is the result of our input. Because of this, many parents end up either being completely controlled and manipulated by both society and their children,

or end up so frustrated and angry that they embark on destructive and abusive courses of action.

Why is a child considered innocent? Why is it always the child that must be primarily considered? Why do we assume that they are without any so-called responsibility for the very situations they find themselves in, and instead hold the parents responsible for everything?

By seeing creation for what it is we understand that these beings that come into our realm are no more "new" or innocent than any of the rest of us, that the situation they find themselves in as they arrive and "grow up" is, of course, the manifestation of their own inner being, and their lives are their own responsibility.

At what IQ are beings considered responsible for their own actions? If not intelligence, then at what emotional level of maturity, as judged by what kind of test, are we considered adult, self-responsible beings? I have known pre-teens with far more intelligence and so-called maturity than most adults — are we so naive as to think that the Infinite Entity believes in — or cares about — our chronological age, that it picks a certain age to begin reflecting back at us the exact condition of our inner being?

Deep inside, each of us wants recognition as an innocent, beautiful, pure individual. Because we cannot grant ourselves this status, we have to manifest it in the outside world (children in our current society), where this desire is used to control us and others. Deep inside, every one of us wants absolute individual power and authority, manifesting in the physical world as health, wealth, and security. Instead of claiming this inner authority, we have been convinced into thinking we are imperfect, sinful, evil, petty, and unworthy, so, once again, we have to find an outer manifestation to fulfill us. We "love" beings, most of the time, to fulfill these inner inadequacies.

Basically, we cannot *love* ourselves, and so we seek to fulfill this lack with material from the physical world. We refuse to think that our children don't really need us, that our lovers are just using us to work out their own, inner situation, and that the world will just keep on spinning after we're gone. We want desperately to feel needed, to feel that if we leave, someone will remember and miss us.

The only way to exhibit true, unconditional love is by first assuming your own absolute authority over your life, then by accepting the unconditional freedom that every entity has, no matter their subjective IQ or "emotional maturity," to create the exact life their inner situation

demands. Only then are there no strings, no evaluations, no manipulations, and only then is there no control agenda.

When the above situation is met, and is blended with a good understanding of our integration within a vast Hierarchy of Living Systems, we can also easily experience love without the associative hurt and pain. Society has defined love largely as emotional attachment; when we ourselves manifest a physical entity to represent a deep myth, that person is actually a true part of us, and when they are in pain, or are gone, we hurt tremendously, and feel as if we are torn up inside. Our heart is ripped out.

No wonder. Most of us spend our time turned completely inside out, creating a wide circle of family and friends, each representing some loop, or anchor, or myth within. In effect, we become hollow beings that have no inner life or solidity. Then, when something happens to one of our loved ones, or they do something hurtful, we are pained terribly, and thrown all out of kilter. How could they do such a thing? How could such a thing happen?

Another interesting point here is that most of us use love and a belief system to attempt to control *God*. We love our family and friends, we behave like good parents, we give to charity and go to church — so now God has to do his part and keep us healthy and safe. This is why we are so outraged when, after we lead "good" lives, we are visited with the same catastrophes that heathens and sinners are. God didn't follow the rules that we set down for him!

Once again, this love/control issue must be dealt with by assuming our own authority and responsibility. God, or the Infinite Entity, loves us in the same way described above: we all have unconditional freedom, and what we do is up to us. All our religious and philosophical "rules" are just arbitrary myths we make up to try to control others and even God, to demand we be rewarded for proper behavior, either now or in the afterlife.

Our society tells us that desensitization is a bad thing, that children desensitized to violence or sexual activity are more prone to engage in it, that adults desensitized to hunger and homelessness care less and less about those conditions. The only reason we are sensitive to shocking situations or ideas in the first place is because society has convinced us that there is something wrong with them, or even that those situations don't really exist. When we come face to face with them, we are frightened or outraged.

Society desperately wants to keep us penned up within the electric fence of horror and revulsion. It knows there are places we just don't want to go simply because we are deeply afraid of what we might find out. We are afraid of discovering that 99% of what we believe, of *who we are*, is just a collection of laughable fairy tales that no other beings adhere to or respect.

We are profoundly afraid to face up to *what we are* and take on our true authority and responsibility. Only if we continue to scare ourselves away from certain ideas and concepts can we cling to our childish, comforting notions of superiority, security, and privacy. And as long as we shrink away from these mental and spiritual challenges, we are completely at the mercy of those that would use these barriers to herd us where they want.

Desensitization is *absolutely necessary* to avoid both internal limitations and external control. What are we avoiding, anyway? What is there that occurs within, or is part of, the Infinite Entity that is revolting or disgusting? What is there within the Hierarchy of Living Systems that should evoke fear or horror?

Nothing, of course, except our own misconceptions and warped viewpoints. I'm sure that, to a large variety of beings, many of the actions we engage in with mundane regularity are considered hideous beyond belief — such as sucking on cigarettes, eating nutritionally stripped food substitutes, clothing ourselves out of negative self-image, strip-mining the earth, or assuming the authority to "punish" other beings.

Chapter Sixteen:
Fear and Need

Compassion, Morals And Values

Whether old or new, whether fundamentalist or from Shakti Gawain, restrictions are restrictions. Much New Age literature (and by "New Age" I mean the movement that started with the Hermetica's introduction into Europe several hundred years ago) details a system of co-creation and personal authority *tempered with "love," morality,* and *compassion.*

Okay, I'll ask the question: whose version of love, morality, and compassion are we talking about here? Whose system of ethics and common sense are we adopting? What channeled being's or alien's values are we going to adhere to on our path of enlightenment?

Compassion is a joke — why do we feel sympathy for beings that are perfectly creating their own situation, exactly as they truly want it? Love is a joke — 99% of it is a system of control and a way to gain self-worth. Morals are a joke — they are electric cattle fences to keep the herd in place. Altruism is a joke — we don't have a clue what is good for others, and as soon as we turn our eyes away from ourselves we lose sight of our own purpose — our only possible guide to doing what is best for all of creation.

Compassion, ethics, morals, common sense — all barriers to the free, unrestricted action of the Inner Dynamic. Why do our spiritual

leaders insist on instilling these fundamental myths in our psyche, when eventually they will be used to manipulate and enslave us? Even in the New Age, where we are recognized to be free individuals in a state of constant creation, where we recognize the necessity of spiritual liberty, we still dance around the "let's all be nice" issue.

Do we install these limitations in our own behavior systems because we are afraid of repercussions from the religious and social communities? Are such ideas just so thoroughly indoctrinated into us that we cannot contemplate — or allow ourselves to contemplate — a system that doesn't morally elevate certain ideas over others? Or do we just deeply believe that human beings are fundamentally evil, and so restraints *must* be built into the system?

Fear

I believe that the basic duality between all "good" and "bad" issues is created from a single seed, the concept that humanity will, unless held in check somehow, do "bad" things. This fear is the root of the intrinsic need to introduce moral guidelines into spiritual myths, and is present in even the most naturalistic and modern belief systems.

What is it? Are we just afraid to admit it, that we can do basically anything we want in creation, whether it adheres to moralistic concepts — or not? Punishment is a joke — what, did someone do something "wrong"? Some human screw up the perfection of creation?

Morals, ethics, and values — three control systems that we abide by in the vain hope that others will as well, and so we can gain a foothold of control on the universe around us. Then, when some other being — a Hitler, a Hussein, a lethal virus, or an alien — violates our rules, we are shocked and want them punished or obliterated. If we can't control them, if they won't play by our rules, then get rid of them.

Fear. It is what a parent feels when they admonish their children not to do this or that. It is the root of jealousy and manipulation. It is why we go to church and live by the rules. Virtually every action we commit in the world is done out of fear, the fear that things will go askew or in horrible contradiction to our desires. Our kid will get splattered all over the street, or we'll walk into the bedroom and catch

our spouse in bed with someone else. The patrons will laugh me off the stage if I get up there and try to sing, or little children will make jokes if I wear a bathing suit to the beach.

I once read a story about a middle school that established a breakthrough policy: everyone that wanted to be on the football team, or on the cheerleader squad, or in the band didn't even have to try out — they were automatically in. No pressure, no fear of failure — you want to play, just say so. No problem, no hassle.

All the critics predicted that such a policy would herald the end of the school's ability to compete; what in fact happened was that the school won state honors and trophies in virtually every sport and type of competition that it entered. How could this be?

Simply put, how many students, with all kinds of talent and skill and heart, wouldn't even try out just because they were *afraid* of failure or ridicule? Or of being cut from the team or event? When that fear and pressure was removed, all kinds of talents and abilities were discovered and used, and the school excelled tremendously.

Fear installs the rules, because leaders are afraid of what will happen if there are no rules (other than those that are sewn into the fabric of reality); and then fear of the repercussions prevents any from challenging the rules or pressures. Fear is the fundamental flaw in society that must be replaced for individuals to live in harmony.

Trust, Respect And Authority

Compassion, morality, ethics, values, and "common sense" are concepts that limit and restrict because they promote the idea that creation is imperfect, or dualistic. They judge the outside world according to a certain evaluation process that compares *good* and *bad* against each other. The fundamental issue behind these comparisons is fear — in a creation where there is nothing to fear at all. We are afraid of being hurt, so we use comparative values like those above to control the outside world and prevent ourselves from coming to harm or, if we do come to harm, so we can still feel good about ourselves.

The profound control that fear has over us can be replaced with the concepts of trust, authority, and respect; the trust in creation that it reflects back to us the *exact* condition of our inner being, without exception or fail; our own absolute authority to do whatever we wish

in our life; and respect for all other beings, which also have the inherent right to do whatever they wish.

According to most of our own reason and logic systems, the concepts of trust, respect, and authority, as outlined above, are apparently self-contradictory and incompatible. In fact, they form a perfect triune, a philosophical springboard from which true unconditional freedom and individual liberty may be launched. The fundamental issue of fear, and the myriad number of ways that it confounds and inhibits us, can only be erased if it is supplanted with an understanding of creation that eliminates it as the overriding, guiding factor in our lives.

Trust is not the expectation that the world around you will behave a certain way, or that it will conform to certain rules and predictions. Trust is an inner condition that the individual instills within him- or herself, a condition that accepts the perfect nature of the Living Hierarchy of Systems. Creation is either perfect or it isn't; it either reflects our exact needs and desires back at us or it does not. "Consensus reality" is like a fence that we want to straddle, somewhere between the mechanical, objective universe of Newton and the individually created universe that truly exists. Consensus reality gives us some leeway for blame, justification, and fear; accepting the *perfect individual nature of creation* allows for complete trust in the Infinite Entity.

Respect is not fear, because fear is the way we see creation out of distrust. Fear gives other entities power over us. Respect stems from the understanding that all we perceive in creation around us *is our own inner condition*, that all the beings, forces, or objects represent the same within. With fear, we are denying that those entities are part of us, that they are tied to places in our own being that we have locked out or are too scared to examine. Respect also allows all other beings complete, unconditional freedom because we understand, fearlessly, that they in no way have the ability to abridge our perfect relationship with the Infinite Entity that surrounds and infuses us.

"Your rights end where mine begin" is a credo based on fear and mistrust, the desire to protect ourselves from what we view as a world full of hostility and bad faith. Law is a system based on that same fear and mistrust, as are morals and ethics. These social structures are constructed from the materials of denial; we don't want to accept that, if anything hurts us, or scares us, or intimidates us, or abuses us, *it is*

the perfect reflection of our inner being, and absolutely nothing else. Even one iota of "shared reality" hauls in vast quantities of justification and blame, stripping each of us of vast quantities of personal power and authority.

Authority refers to the absolute, inalienable, unconditional *right* of the individual to act in the universe however they see fit. Since the individual can in no way *ever* diminish the rights of other individuals or their relationship with creation, then we have the complete authority to do whatever we desire.

In an infinite universe full of an infinite number of worlds and conscious beings, why do we find ourselves here? Why have we come to this backwater section of reality that is so full of justification, blame, mistrust, and fear? What has brought us here?

Why, the condition of our own inner being, of course. We are beings in a deep state of *denial*. We want no part of our own divine authority, so we have come to the realm of denial and accepted the chains of comparison and sequentiality to *prove* to ourselves that, dammit, there *are* objective truths and realities in the universe and we all just can't do whatever we want! We are beings with the interior design of lack, limitation, and restriction, so we have come to this place that reflects it to us.

We are here because we bought the ticket and boarded the plane, the starlight express to physicality. It's where we chose to be. No, of course all of us don't have the same reasons for being here. As I mentioned earlier, this realm at this time probably offers a crash course in spiritual maturity, and so many of us have jumped in to take advantage of the opportunity here. There are as many reasons for being here as there are individuals; the point is, *we chose it, and are still choosing it*. We have the authority to leave it any time we want; personally, I want to hang around and face the wonderful challenges that this realm is so chock full of.

Fear is one of those challenges, and is possibly the single greatest, most fundamental issue to be faced in this section of creation. By understanding the concepts of Authority, Respect, and Trust — or the *ART* of life, we can erase the throttling control fear has on us.

Needs, Wants and Whims

Ever wonder why it is that so many people — *most* people, by my reckoning — live their entire lives in a situation that affords them a certain level of comfort and happiness, but rarely more or less than they consider reasonable to expect? Why it is that, financially, we never gain or lose so much ground as to radically affect our lives? Sure, we know that deep anchors are keeping us revolving around certain ironclad beliefs, but why is it that, in the areas of food, or money, or health, we seem to be able to always have what we consider necessary — and little beyond that?

I myself have lived on the edge of extinction for years at a time, yet never fell off that narrow ledge. How did I walk that twisting tightrope for so long, without falling on one side or the other, to financial ruin and homelessness or to success and prosperity? I have known countless individuals and families that exist in the same situation — working their butts off and just barely making it — whether they were earning $10,000 a year or ten times that amount.

If *fear* is a fundamental issue in the physical realm, then surely the concept of *need* is also a powerful psychological trap that guides our creative action. Once again, even in alternative spirituality, we have the myth of a nature, or a universal being that grants us what we *need*, that bestows upon us all our *needs*. Why are we limited to our *needs*, and what book of instructions draws the line between so-called needs and indulgent desires, or wants?

Just what the hell is a need, and exactly how does it differ from a *want*, or a *desire*, or a *whim*? Why do we define the universal reflective action in terms of what we *need*, instead of demanding it serve our every whim? Who dictates what constitutes a need, and what does not? Where is it written?

Are food, air, and water our only real needs? Shelter? Clothing? Health? Government-issue semi-foods, Goodwill clothing (a size too big or small will suffice), a job, electricity, a phone, transportation, love, respect, heat in the winter... which are needs? Which are not?

Do we laugh at those that say they "need" to buy all their clothes at Sak's, while we find comfort in being much more sensible when we shop at K-Mart, while others laugh at us and pick through the donations at the Salvation Army? Are others "wasting" money when they

eat at the best restaurants and employ fine chefs to cook fresh meals? Where do they find the gall to call these things *needs*, when we can easily make do on packaged macaroni and cheese, canned vegetables, and boxed cereal? Of course, there are others who grow virtually everything they eat, and still others who dig what they need to survive out of garbage cans.

In most of us there is a spherical dividing line, an arbitrarily placed barrier that divides our *needs* from our *wants*. Needs are those things which we wholeheartedly expect, even *demand* be fulfilled. We subconsciously evaluate them as necessary to our existence and so our reality generators continue to create them into our lives; if we believe them necessary to our survival, then our minds will go to vast extremes to keep them around us.

On the other hand, *want* is the definition of something that we desire but could live without, something that is not a "true" need. Until, of course, we want it so badly that it moves into the sphere of our needs. We aren't demanding or expecting our every want and whim to be fulfilled; in effect, the way we establish and justify this self-imposed difference between *needs* and *wants* is by continually generating one into existence and not the other.

"You can't have everything you want."

"You can't have everything your way."

Who hasn't heard these statements over and over in their lives? Since they are very *reasonable* statements (after all, don't we share this world with about five billion other humans? Jeez, what would happen if everyone got everything they desired, or just went out and did whatever they wanted? Shudder.), we swallow them whole and go about defining what desires we are willing to set up and then *sacrifice* in order to fulfill the program that we can't get everything we want.

Yeah, I want food, shelter, clothes, and, uh... a *new car*! Okay, I've got the first three, but can't afford the third... after all, the car is a *want*, not a *need*, and we can't get everything we want, can we?

Need is another concept that keeps us locked up inside a certain arena of reality, a safe section of the cosmos that provides what we individually consider our set of necessities for survival. Never mind that other beings have widely different sets of so-called necessities; we are content that ours are "true" needs, and theirs are extravagant or cause their own impoverishment.

Whenever we see people with "needs" that we consider unnecessary, we have set up a program within ourselves that justifies our own situation and vilifies the other person's habits, thereby strengthening and further limiting our own position. If that person ever finds themself in a position to be able to afford "extravagance," they'll have to either find a way to justify it or subconsciously get rid of their windfall.

Needs, desires, wants, and whims are the same thing, but exist on different levels according to our individual belief system. Our reality generators prioritize accordingly, and of course have to set up some kind of differential between the categories. Our subconscious couldn't always create every need, want, and whim without fail or delay — then there would be no difference between the three, and their comparative meaning as we have established them would not be manifest in our lives.

Every Whim Fulfilled

There's our old friend *comparison* again, evaluating the difference between our necessary needs, our realistic wants, and our wild whims. We individually place a certain importance on some things, according to some "reasonable" agenda, and view other things as unimportant — or unrealistic.

The fact is that creation stands ready, willing, and able to *fulfill our every whim* — reasonable, unreasonable, necessary, unnecessary... these are just our individual labels. If creation stands ready to fill all our needs, then all we have to do is expand our "need" sphere to include every whim and desire to have it so. Many in our world have already reached that point; of course, we view those people as selfish, or arrogant, or self-important just to sustain our own personal belief system. We make them into "bad" guys if they violate our own version of how we think they should be living.

Here again we need some way of reworking our symbolic understanding of life to *de-compare* needs and wants and understand that there is no difference between the two except in our own arbitrary evaluation process. Since our whole belief system revolves around comparison, we don't want everyone's every whim to come true — that wouldn't support our positive and negative value system, where

some things are good, and some are bad, some are necessary, and some are not.

We so desperately want these evaluative differences to be real that we deny ourselves much of what we want so that our system will be proven to us — *you can't always get what you want, the Lord will provide what we need*, or there is a reward for certain kinds of behavior and punishment for others. As much as part of us wants some thing, we more desperately want to *not have that thing*, because attaining "it" would violate our own belief system — God doesn't hand out MasterCards, Cadillacs, and damn sure doesn't smile upon those that don't clip coupons!

To the Infinite Entity, there is *absolutely no difference between a handful of rice to a starving child and a new private jet to a drug addicted rock star*, no matter how desperately we want to believe it so. The universe only reflects to us that which we are, perfectly and without delay. It grants us our wants exactly as we demand, whether we want something or want to *not* have something.

The Paradox Fulfilled

Of course, most of us would have to agree what we want is happiness, to be completely fulfilled in every way. How many of us, however, really believe, even consciously, that this is possible, and that such a state is sustainable for the duration of our existence? Surely *some* discomfort will come into the picture at some time, won't it? Besides, *you can't have everything you want*, can you? *You can't have everything your way*. It just isn't possible.

Not to our old system of thought. Not to a system of thought based on sequentiality and comparison. When we bring ART — Authority, Respect, and Trust — into the picture, though, we see that we already manifest exactly everything we want. It's just that we've been convinced that we can't have it all, that there are others to consider. We *want* things to exist that *prove* that we *don't get everything we want; we want* things to be out of our control so that we don't have to assume that authority.

Limitation, lack, and disappointment exist simply because we want them to in order to justify our own inadequacies and fears.

But there is a part of us that actually wants success (or whatever); even if there is another, larger part that denies it, shouldn't that part of us *get what it wants?* Of course it has its desires met within (remember the realms of ID?), and it is reflected to us in the outside world as those that have whatever it is that "we" want. They are as distant or as close as our inner being dictates.

However, if we are still symbolically denying that success in our inner concept of our "self," then the outer representation of our "self" will not attain that success, while "someone else" *does* — someone who exactly represents and is hierarchically tied to that inner part of ourselves that desires that thing — be it health, wealth, or whatever.

We will not allow ourselves to have it, so we manifest someone else that does, just as all our inner mechanisms are so reflected. And so are all apparent paradoxes absolutely fulfilled and manifested to us without difficulty or problem; that person, and the situation they are in, exactly display that which, inside of us, craves and attains the forbidden desire.

This is where life *really* gets interesting, where our talent as an ARTist is invaluable. The entire sensory world before us is a multi-dimensional painting that bares our soul before us. Do we have the courage to look? Are we equal to the task of accepting our culpability in what we have created? Understanding the ART in life gives us the keys to creation, because what we see before us IS us, without error, without flaw, without any so-called consensus reality infringing upon the show.

Those bold enough to grasp these keys to creation are truly without limitation, no longer bound by shame, or fear, or blame, or justification. They live without drawing artificial lines in the sand and separating *need* from *want*, or necessary from superfluous, assigning some distant part of themselves that which they desire but refuse to allow themselves. By looking over the structure of the situation we find ourselves in we gain the opportunity to redesign it accordingly, to investigate why we have placed certain situations or things "outside" of ourself.

Now we are armed with an unlimited, symbolic view of the self (the consciousness-grid) and fueling it with that which we desire; we symbolically understand *where* and *what* we are (an infinite system within the Hierarchy of Living Systems); we have broken through the barriers of *decision* and into the free realm of *choice;* we have at least

dislodged the ironclad grip of *sequentiality* and *comparison* and opened the door to the empowering realms of ID; and we have cut down the electric fences of *time, horror, fear,* and *need* and replaced them with non-restrictive principles. Loop-anchors demonstrate the true cyclic nature of our experiences and eliminate the idea that time is a "hard rule," while Authority, Respect, and Trust rearrange our entire perspective in creation into one of power, strength, and complete personal jurisdiction.

Now the question is: what the hell do we *do* with all this personal power and unconditional freedom, now that we have it, or at least have access to it?

Chapter Seventeen: **The ART of Life**

Society Is Our Ally

What I have written up to this chapter (including previous books) has placed us at odds with a "destructive, manipulative society." Adhering to the premise of this book as outlined in the introduction, I will now completely reverse myself.

Society is our friend. It *wants* us here. By "us" I mean those of anarchic, liberated thought that want to transform our existence into a conduit of unconditional freedom. Society does not want to limit or harass us; *it set up its systems and structures for the express reason of creating us,* of calling us into its existence!

Moreover, *we wanted to be here,* chose this arena out of an infinity of possible situations. Why else would we be here? Punishment? Punishment doesn't exist. Chance? Chance doesn't exist. In order to find full empowerment we must accept the inescapable fact that we wanted to come here and "here" wanted us to come. In a perfect entity of living organisms, there is no other available explanation.

So why have I written from such an angry, anti-social point of view? In my path I needed anger and frustration to give me power, the power to junk all that I held sacred, to face all that I feared and get past it. Society is a formidable entity, and in order to live up to my inner dynamic fearlessly I had to fight society tooth and nail, building

up my strength and exploring all my "uncomfort zones," or areas that I shied away from.

From early childhood I have displayed three very prominent character traits: a cold, logical, reasoning mind; rebelliousness against the "establishment;" and the urge to be in a position to "help" others. I can easily see that this culture, in this realm of creation, *perfectly fits the structure of my being as I came into this world.*

For my logical, reasoning mind, there was the sequentiality and comparison aspect of life here; for my rebelliousness, there was a social organism that promoted strict conformity (you gotta have something to rebel *against*); and for my desire to "help," the same social structure was in apparent decay, oppressing people and destroying the planet. It was a perfect union of individual and situation in the infinite hierarchy of systems.

For many, society offers the perfect scapegoat to rant and rave against — its harsh, toxic technology, its oppressive ideology, its abusive, systematic war against the individual. The humor in this ranting and raving is that it is this very society, in its present form, that is one of the primary reasons we have come here — it fulfills our need to be rebellious, to be angry, to "blame" something, to set ourselves up as superior or "agents of healing" or "agents of change."

That type of environment will always exist in the infinite hierarchy of systems as long as an individual chooses to see that place or situation. As long as the consciousness-grid is aligned to see destruction and oppression, it will exist. The desire to change or help the world amounts to denial — the denial that it is we ourselves that *choose to see it that way so we can justify our own inner belief structure.* In my case, it was justifying my own rebel-helper personality that situated me deep within this big, bad society.

This is also a great theater to fulfill our justification and blame structure. Those of us who are deeply afraid of our own power and authority come here so we can hide from it. It is denial; how can our society be any different than what it is when it is populated by beings who *want* limiting structures and a culture that abuses and restricts them?

I've said that society *wants* us to be here, but when it gets right down to the brass tacks, we are wherever and whatever we want to be, no ifs, ands, or buts about it. We are the absolute *ART*ists of the palette of creation, painting around us the exact image of who we are.

This is the reason we can absolutely dismiss any smidgen of the idea of doing good for the whole, or changing society, or helping others; individuals exist in that place because they chose to, and society is doing what it is doing because all the entities affected desire it. Period.

The Corridors Of Alternate Worlds

The simple fact that all things can be viewed from an infinite variety of perspectives dictates that from our current position on the physical world there lies an infinite number of world-corridors through which we have the freedom to travel. All is dependent upon the platform from which we choose to view our Earth.

Most of us simply do not want to accept this prolific alignment of world-corridors; one of the main reasons we came here was so that we could have a "real," solid, factual world in which we could establish our agenda of sequentiality, comparison, blame, and justification — or the denial of our limitless self. One need look no farther than the way we dismiss the realms of ID as unreal, when there is absolutely no evidence to suggest that they are any less real than our own, to realize we *want* to be limited. We desperately want something outside of ourselves to be accountable for our situation, for our frustration, for our failed, miserable existence.

Paradise is here, as is hell — all depending upon which corridor you travel down. The harmonic blend of technology, society, the natural world, and the individual already is existent — surely there are many individuals in the cosmos that have that inner structure; it is not a place that must be *created*. That arena must already *exist* in creation. The only reason we're not there right now is that we choose *not* to be — there is something in us that chooses to be *here* instead.

Anger at society, or working for social change, is 99% wasted effort — *if* we're doing it to effect some sort of outside change and not for inner purposes which guide us down world-corridors to other situations already in existence. Trying to effect change or "help" is the same as saying that there is something in perfect creation that *needs* to be altered (and so is not already perfect).

So what about system reorganization, or the "flow" of systems as they grow or decay? Growth and decay, the apparent fluid motion of the infinite hierarchy, simply reflects the *motion of our own direction*

as we move about through the world-corridors. Any work for "change," or "healing," must be understood for what it really is: not the manipulation or alteration of an already perfect creation, but our own personal motion through the Infinite Entity as we guide ourselves towards a happier, more fulfilling existence.

Growth is our choice of that which we wish to prosper, or see more of; decay is our leaving behind that which we have discarded. Whatever systems we perceive around us as prospering point to identical systems within that are enlarging. They show us exactly which corridors we are traversing through.

Infinity and Perfection

There is a condition of creation that must exist if we are to accept the infinite perfection of the infinite hierarchy. If we view the multi-dimensional universe as unlimited, without any restriction except that which is self-imposed, then the world *must* reflect back at us the exact condition of our inner being — *any other situation imposes a restriction, a limitation based upon "outside" influences!*

A toxic society reflects something within the individual. Only when that individual changes that which is inside will he or she alter his or her position in the world-corridors and discover a less poisonous culture. Any other way of mythically understanding our position in the hierarchy and the nature of what we perceive is based upon restriction, either by physical laws, other entities, or rules. *Any* amount of restriction or hindrance, chance or fate, is the same as an infinite amount of limitation. What's a little compared to a lot? It just depends upon where you are and how that minute bit of limitation is affecting *you* that makes it inconsequential or monumental.

If creation is limitless, infinite, unbounded, and perfect, then we must acknowledge that a toxic society will always exist for those that demand to be treated that way and to live in a self-destructing environment. Trying to "heal" or "change" the world may do wonders for our self-esteem, but it is still denial as long as we refuse to see the true nature of our relationship with that "world." If we are helpers or changers, then we will always exist in a place that "needs" our help or activism. But, if we truly want to exist in a different place, then we must go there by altering that helper, changer part of us, and the other elements that demand we reside in this conglomerate situation.

On the other hand, when one realizes that everyone and everything in the range of one's perception, no matter how apparently distant or unrelated, is a reflection of some aspect of the state of one's own being, then *helping* or *changing* takes on a whole new meaning. We realize that we are interacting with a manifestation of ourself, that we are attempting to help or change a part of ourself. We are gaining insight into the make-up of our own spirit, body, and mind.

As soon as we observe something that we feel must be helped or changed, we have found something inside that we want to help or change. Saying that it is "that" or "them" outside of us that needs something is the ultimate in denial. Hell, even according to the physical universe and the nature of our physical body, "they" or "that" exist nowhere except in the bioelectric activity of our own brain.

No matter where you live, no matter in what situation you find yourself, the world around you *is* you, in precise scale and measure. Anything else and the world becomes meaningless, full of restriction and subjective rules, where we are all helpless victims of a capricious, mechanical universe. That kind of universe is not evidenced anywhere, at any scale or position. To say that life is a fluke, that we do not exist within some kind of vast, living hierarchy is to deny our own perception and invoke the arcane concept of the superiority and uniqueness of humanity's place in the scheme of things.

Becoming The ARTist

Now, we have no enemies, aside from those within. We have no opponents. There are no corrupt institutions or systems, because we do not demand to be victims, nor do we allow ourselves to harbor the denial of our own absolute Authority, Respect, and Trust.

If the holographic reflection of our inner being is the state of outside creation, then Authority (our ability to do whatever we want) and Trust (that all things are pure reflections of ourself) are easily understood. One might wonder where Respect comes in, since, in effect, there are no beings we perceive that are not our own creations.

It is for that very reason, that they *are* beings we have self-generated, that we must respect them. They have much to tell us. They can guide us into areas that inhibit or limit us in ways that are extremely subtle and camouflaged.

For example, if you are reading this book then you are likely living in a corridor-world where we are destroying natural life for progress. We see that and think that there is little we can do. We can protest, or sabotage machines, or write letters to congressmen, etc. Usually, our response is to try to change it "out there." What we don't realize is that the destruction is reflective of our own lives.

Most of us have no problem spraying down roaches with toxic chemicals, because we are uncomfortable with roaches. We take baths with anti-bacterial soap, brush our teeth with anti-bacterial paste, rinse out our mouths, put on deodorant, cut our hair, wash our clothes in destructive detergents, drive cars that pollute the air, eat food that has been stripped of all organic life, consume meats that are carved from beings that live tortured, artificial existences, etc.

With each daily action we proclaim our discomfort with and animosity toward the natural world, finding a lot of it disgusting and dirty. We pave over it, scrub it out of our lives, poison it, burn it, abuse it, treat it terribly, with no respect at all. That condition of our inner being is *exactly* reflected back at us by giant corporations and power structures that rape, destroy, alter, or poison the natural world.

If an individual wishes to move to a world where this destruction and toxicity is not going on, they must remove it as a condition of their own being and lives. *We* are uncomfortable with and disrespectful of nature, and so then is the society around us. When *we* are comfortable with and respectful of nature, then so too will be the systems on the "outside."

As individuals we flood our body, inside and out, with artificial and destructive substances — and we have the gall to decry society for reflecting this attitude back at us?

This is an example of Respect; those beings you see outside are holographic projections from within. If you see corruption and disease, then you had better get to work, because there is something terribly wrong within. Those that exist on the outside are to be respected for that which they are bringing to our attention. There's no sense railing about outside problems when, if we were right inside ourselves, those problems wouldn't exist at all.

The ARTist is a true inter-dimensional traveler, freed from the narrow confines of evaluation and discomfort. ARTist's understand that *they* chose this realm, that it perfectly suited their needs and desires, conscious and subconscious. Every second of every day they

choose their world, creating it as they go along. They move from being victims of self-demanded forces beyond their control to beings of complete authority and empowerment.

When one leaves behind all levels of self-victimization and assumes the total responsibility for one's life, it is like waking up in a dream and understanding that you have the power to do whatever you want, because *you are the dreamer.*

I have had many dreams where I "wake up" while still dreaming, realizing that I'm in a dream and can do whatever I want. Inevitably, I disregard whatever is happening around me and fly off, thoroughly enjoying and reveling in my flying capabilities. Nothing else in my dream concerns or worries me anymore, because I know the nature of what is going on, and I just concentrate on having a good time, or exploring the realm without fear or hesitation. Other times I would just concentrate on waking up a little and I could "pull" myself into a completely different dream.

That same opportunity exists now, in this life, for endless exploration, enjoyment, and adventure. Rules, laws, ethics, morals, and science are simply our society's way of establishing its own boundaries. As long as we adhere to its structures — which are really our own deep, abiding policies — we bind ourselves to those limitations.

Getting past these deep, abiding structures is very tough, because it means giving up *who you are*, that "you" which brought you here and created this place for you. To wake up while in the dream one must first be open to the possibility that things are not what they seem, and that you may not be who you think you are — there is much, much more to you than what is apparent. After waking up, you must decide what you want to do — is the dream going well? Are you enjoying yourself? Is the "who you are" creating a dreamland of enjoyment, fulfillment, and happiness?

Since finding my guiding factors in life — sequentiality, the rebel, and the helper — I have completely re-written who I am. I found that those definitions were too limiting, that they inherently kept things from me that I wanted. Being a "helper" brought on too much frustration, as well as the denial that every being lived in exactly the status that it demanded. Also, it isn't society that I rebel against now, it is the forces inside myself that demand that kind of opponent in my reality.

Again, being rebellious is another form of denial — the denial that you chose that opponent to rebel against in the first place.

The guiding aspect that I discovered and rid myself of first was my logical, machine-like mentality; it was just too confining and simply could not explain all the phenomena I perceived in life. The demand for a *real*, rational, machine-like universe is also a facet of denial; we choose this place because we want to deny our own perfect, creative, authoritative power.

In my case, discarding those guiding factors has led to the deepening of my ability to enjoy life. The pall of society's wayward habits no longer troubles me, because this place exists for exactly the same reason any "heaven" or "hell" exists — to fulfill the desires of those that demand it. If I want to go somewhere else, then that is also my choice. I need not worry about society, which cannot abridge the perfection of creation.

I also have relieved myself of the responsibility of "helping" others. This has been like cutting a great chain that bound me to certain repetitive time-loops. No one needs any "help" whatsoever; they are living their lives exactly as they demand. This isn't to say that I won't stop and help someone change their tire, or get into a philosophical discussion, physically or mentally going through the motions of "helping." My attitude, though, is that these are representations of my own inner self, and my attempt is to learn about my own anchors and inhibitions. If I am trying to solve their difficulty, I am, once again, denying the fact that I live in a perfectly reflected creation of my own inner being. *They* don't have a problem. *I* do.

So what do I want to do? Write. Draw. Play basketball. Create new things of high quality. Feel the breeze, swim in clear waters, eat natural, nutritious foods. Play and explore in the world of ID. Travel the physical world. Talk to people. Find my discomfort zones and explore them. Find my deeply held limitations and dislodge them. Root for my favorite pro teams. Invite everyone over and have a good time, talking and shooting pool or hoops. Invest in the products and businesses that reflect the aspects of me that I would like to see grow and flourish, and deny funding to that which I want to diminish. Find new ways to explore this vast creation.

The thing is, when you let go of those deeply held reservations and fully accept the perfection of the Infinite Entity and your own (and every other entity's) Authority, Respect, and Trust, *everything* be-

comes deeply enjoyable and meaningful. You no longer live in a world of blame and denial and constant justification, or in a world beyond your control. Problems and discomfort become your best friends, because they show the direct path to further freedom. Challenges are embraced, because you know there is no such thing as defeat. Fear becomes a thing of the past, because you deeply understand that there *is* nothing to fear here, or anywhere.

The more personal responsibility and authority you accept, the less unwanted things you have to subject yourself to. The only reason things happen that we don't want or don't like is because we demand it — we want to be able to blame a capricious environment, so we make it act in a capricious manner, detrimental to our own happiness and enjoyment. It gives us something to blame.

Becoming the ARTist gives the individual unconditional freedom to do as they wish in creation, manifesting happiness and fulfillment in all things.

Chapter Eighteen: **Fundamental Issues**

There are many fundamental myths that unconsciously guide our day-to-day action. Two or more may be the same one in a different guise, or different aspects of the same concept that crop up in various life situations. This chapter is dedicated to discovering and uprooting, for our observation and empowerment, the socially-imposed guidelines that we, in most cases, simply accept without question *because of our own inner construction*. By confronting and re-examining these invisible, core belief structures we can gain authority over the fences that we use to remain in denial and victimization. Only by facing them calmly and with understanding can we grow beyond them, disarming their power over us. Remember, these deep rules are reflective of our own inner inhibitions, our own self-imposed restrictions and boundaries that led us to this realm and this society, *and keep us here*. It may take all of our skill as ARTists to broach and investigate these subjects, bravely freeing ourselves from their shackling intimidation.

The Work Ethic

If you listen to the government, to religious leaders, or even to inner-city community leaders, you'd think that the answer to all our problems as a society could be summed up thusly: "If everyone had a job that paid a decent living wage, everything would be a hell of a lot better." On a national talk show I witnessed leaders of the infamous Crips and Bloods gangs demanding that IBM and Xerox come to the

inner city to put people to work and solve family problems born of poverty and lack.

I have found that most people *hate* their jobs and would quit in a minute if they could. Personally, I'd rather live under a bridge than subject myself to the intimidated control and conformity demanded by most companies and corporations, chiseling out a spare living and scared to death that I might step out of line and lose my position.

No, it isn't a *job* that individuals really want; what each of us truly wants is personal power and authority. Society brainwashes us into believing that a job gives us this power and authority, when in fact wage employment is just a glorified form of enslavement. We are still living by someone else's rules, conforming to their agenda, their restrictions, paying the government and the giant corporations all our money and time.

How does one go about obtaining true personal authority and power in a society that institutionalizes and codifies every aspect of our life, from what is available on the market to whether or not we can have a pet or livestock on our property? Gangs and cults like the Crips, Bloods, or Moonies at least offer behavioral alternatives, but still demand individual obedience.

The real problem with those in the inner city is the same problem that plagues all of us, to one degree or another: our society has stripped them of the ability to take care of themselves, to hold any real power of self-determination. Just like it so obviously and tragically did with Native Americans, society has seriously *and with forethought* eroded our ability to fend or do for ourselves. Do the inner-city dwellers really want vast corporations coming in and taking over? Do they really want to trade one taskmaster for another? Do they realize they are just trading one set of miseries for another because they are swallowing the social myth, the one that equates jobs with happiness?

Jobs don't create happiness; freedom, authority, and self-determination do. Here's a plan that offers real power:

Eliminate all restrictive zoning ordinances and codes. Strip out the streets, parking lots, and burned-out tenements, re-soil the land, and plant huge community and personal gardens, as well as grassland for free-range fowl and some livestock and a recycled water system that also replenishes stocked ponds. Install simple, rent-free housing. Install computers in each home for all educational needs so children and adults alike can improve their skills in any area they wish, as fast as

they wish. Transportation in such a community could be accomplished easily on foot, horseback, or on bicycle.

It is our dependence upon the social structures of our culture — especially in transportation, housing, and food processing and manufacturing — that enslaves us all. In a community as outlined above, little of our time would be spent supporting the power structure of society; we would instead be spending our time with our loved ones and pursuing our individual interests.

The power structure profits by selling us that which the natural world would provide virtually free and in great abundance — food, transportation, and shelter. Big business and government also work together to convince us that many things are necessities, like insurance and police protection, or that there is no way to effectively blend the natural abundance of the Earth with modern life.

The truth is that humans are the only creatures that force themselves to do things they don't want to do because they are convinced they have to. What are we sacrificing 40-80 hours a week of our lives for? The privilege of paying some corporate or government entity for supplying us with that which nature would provide for free, and in much greater abundance and of higher quality.

Cultures like the Native Americans and the Aborigines of Australia worked very little in the course of a day. Most of their time was spent having fun, because the natural world could be depended upon — can we depend upon our government or our giant corporations with the same kind of faith? Hardly.

It's not that the kind of community described above is impossible to establish, as many "experts" would suggest. It's just that there's no way for the social power structures to profit from such a colony, no way to control or manipulate citizens that have true authority and self-determination.

With jobs, we still serve and empower the same oppressive system. What we really want is that which is rightfully ours as living creatures in the universe — to live a free life, as we see fit, according to our own desires and talents. Those that say it can't be done are just afraid of losing their grip on us, afraid of losing the power and profit margins they gain by stepping in and convincing us we need to work our butts off to buy into their system.

Sadly, even though it is a system so obviously full of corruption, waste, disease, and frustration, we have become so dependent upon it that we are afraid of life without it. We act like battered, abused children that refuse to leave because our parent has tricked us into thinking that *we* are the wicked ones and that we cannot survive without their "protection."

If society demands our constructive participation in its system, then it has an absolute obligation to guarantee the "necessities" of that society to every individual born into it — housing, food, clothes, transportation, utilities, etc. — free of charge. This is the natural world's promise to us. If society would remove humanity from the free, natural world, then it is morally and ethically bound to equip him with at least that culture's definition of the basic necessities. Forcing individuals to work to be able to afford that which the world would provide for free is slavery, pure and simple, profiting those who would sell us the "necessities."

Most of us don't even understand the nature of this slavery. We work to give our earnings over to those who sell us what we need to live, or what they convince us we need, so that they can enjoy the profits. Since nature would simply give us everything we want or need, the only way to "profit" in this world is to sell someone something that would otherwise be free, or to convince others that they need something only the seller can provide.

There is much ballyhoo about "basic human rights"; if there is any such right, it is that humans are entitled to the necessities of life provided absolutely free. Making us work to stay alive, or to have access to land, good food, shelter, heat, etc., is enslavement, whether we work for meals and lodging, as the Jews did in Egypt and the blacks did in America, or for minimum wage, or for six figures a year. What is the difference between working six days a week for enough food to survive and spare shelter and clothing, and working six days a week to make just enough money to purchase the exact same thing from powerful merchants?

This is the unspoken, unarticulated reason behind the incredible rate of job dissatisfaction and stress, job related illness and mental imbalance we have in western society: we have been very subtly, very cunningly enslaved. And because we have been so convinced of the absolute necessity and desirability of a job or a career, of the *natural-*

ness of the "work ethic," we don't even have the conceptual tools to understand the root of the problem.

Yes, humans want to work, to do that which their hearts tell them to do. That is the universal nature of all life, to do the "job" you were designed to do. When we are forced, or slyly convinced, to work our lives away for the profit of others, not doing that which we really want, then our lives have been utterly wasted.

Our natural job here is the essence of our being. If society cannot survive with each of us fulfilling that which our heart dictates, if society must create a false environment that forces us to serve it for its survival and abandon our own inner design, then that society is fundamentally flawed and does not deserve our respect, trust, or obedience.

The Honorable Thief

Human beings rob less powerful creatures of their lives, their milk, their meat, their hides, and their children without a second thought. We bulldoze through and cut down their homes, never giving a second thought to their concerns or lives. We conduct callous experiments upon them, robbing them of whatever dignity and rights they might think they possess, without so much as a signed release or verbal agreement.

Even among our own kind, where most of us can't shrug off such statements with arrogant arguments about species supremacy, we treat whole races and ethnic groups with the same unheedful disregard. As a result, everything we own is the ultimate result of theft; we stole this country from its rightful owners. Then we stole human beings and forced them to labor for us to build this country up.

That the government steals from the citizenry is without question. They steal from us in the form of taxes, fees, penalties, registrations, fines, and forced purchases, such as insurance. Without consent or authorization our government invaded Panama and stole Noriega, uncaring of either his rights as an individual or of Panama's rights as a sovereign nation.

In the animal kingdom, the mighty take from the weak. The bold take from the timid. Whether it is property, or a mate, or food, or domination, or life itself, life exists because of the process of taking what some other life-form has, and defending yourself against others who would take it from you. It is up to the mighty, or the bold, or the

cunning to distribute as they see fit, such as parents taking care of their young.

Make no mistake about it, our government/military/industrial complex is mighty. They take and distribute as they see fit, without care or procedure. All they are is due to theft; originally, the theft of the colonies from their rightful founder and owner; then the theft of land and lives and culture from the American Indian; then the theft of thousands of individuals from their homeland in Africa.

All natural resources of this land were stolen from their natural environment, then given to huge corporations that could profit from them. American youths were stolen, conscripted by force to fight society's wars (where we were either attempting to do more stealing or were trying to prevent another country from eventually coming to steal from us). Our own time and freedom is stolen from us from birth by institutions that force us to work for that which was originally free — had not someone stolen it from us.

Essentially, we are forced into wage slavery in this culture because our social power structure has long ago stolen the land, the resources, and the individual's ability to live a free life. Used to be, we could live free, as every other entity in creation did, by "stealing" the food, shelter, and resources we needed from the natural world. The natural world supplied plenty for all until the power structure stepped between it and us, took control of all those free resources, and began forcing us to work for them.

Of course, for that power structure to survive and prosper, it is essential to install a system that justifies its own theft and vilifies any thievery that threatens its superiority and power. Even though this nation (and every nation) is founded upon theft — theft of power from the individual, theft of rights from classes of people, theft of land and resources, theft of supporting money from citizens — it must indoctrinate the population into a belief that theft is wrong, that one must work for a living. After all, society doesn't want us stealing from it, so it browbeats us with spiritual condemnation and legal intimidation if we decide to just take what we want.

In other words, though society (and indeed, all of creation) exists solely through theft (or the taking of what one needs and desires from an abundant nature), it has succeeded in alienating us from that fundamental fact of creation. Society has stolen our ability to simply go out and take what we want, and in so doing has stolen our time, our

pleasure, our freedom, and most of our individual authority and power.

We must assume our inalienable right to steal, to simply take from creation what we want and use it as we see fit. Society is a part of the natural world; it has the right (and has continually demonstrated that right) to take what it wants and do with it what it pleases. Just as a lion has no remorse in killing a deer and feeding itself and its family, just as a virus has no qualms about invading a host body and destroying it, just as lightning streaks from the sky and razes untold acreage, just as squirrels take nuts from the ground and birds take straw for their nest, and just as the government takes what it wants, when it wants, without regard for those that are timid or weak, we each have the absolute right and authority to do the same.

We can go on naively believing that it is different, giving and giving, working our lives away for promises that never come true and an afterlife reward pledged to us by those that profit from our toils right here and now. It boils down to a simple equation: the bold and powerful take from the weak and timid, in whatever way pleases them, distributing the goods however it serves their purpose. This fundamental rule of nature will never change.

What can be changed, though, is our own subservient attitude. What can be changed is who is doing the stealing, and how the goods are then distributed. What can be changed, by simply observing that "theft" is the very nature of creation ("theft" simply being a word society uses to manipulate us away from assuming our inherent authority to take what we want), is the programmed guilt and shame we feel when we steal. Theft is as natural, and as honorable, and as essential, as breathing in the air of the world and drinking the water of the streams.

There is only one alternative to theft, meek slavery, accepting or purchasing goods from another entity bold enough and strong enough to do our stealing for us. For those that willingly submit to wage or handout slavery, and find some measure of happiness, great. For the rest of us, it's time to clear out those false limitations, abandon those socially programmed (and serving) codes of conduct, and embark upon the natural, true, authoritative, and absolutely necessary path of the thief.

It is the oldest profession, because it is essential for all life. What is more admirable: the honorable path of the honest thief who accepts

the nature of creation and participates without justification or blame; or those that huddle in enslaved poverty beneath the protective wings of a Great Thief, eating of its scraps and venturing no further than it allows and then, with smug superiority, condemning the Honorable Thief?

The Right To Kill

Life subsists on death.

Whatever we define life as, and whatever we define death as, life does not exist in our realm of experience without death. Living creatures must consume other living creatures to survive; further, in order to survive and prosper, we kill — to hoard food for the hard times, to build shelter and tools, and to protect ourselves from the elements and from immediate danger. There is no way around this basic tenet of life: the individual has the absolute authority to kill. It is an undeniable fact of life.

In the natural world, this right exists without question. When hunger strikes, living creatures kill to survive. When conflict arises, there is battle, ending in subjugation or death, whether it is in the world of bacteria, animals, or plants.

When one being is threatened, or is hungry, it is the inalienable right of that creature to fight and kill if it so desires. In the society of man, however, this basic tenet of life has been interrupted. First, society has removed us from "the kill" by establishing slaughterhouses and farms far from the eye of the population, most of whom go a lifetime without experiencing the kill. Our culture has placed its constituents in ivory towers where the true rites of nature can be vilified and turned into something evil and dirty. Pious meekness, law, rationality, and "love" are programmed into us so that we will turn our backs on the "law of the jungle" in moral and ethical self-righteousness and gratification.

That's when society has us, when we have willingly given up our own inalienable right to go to the extreme to defend our being — the kill. Society can push, push, and push, but if we retaliate with the kill, then it is we who are in the wrong, it is we that have broken the law. It is we who are evil. It is we who must suffer the guilt of breaking the Lord's supposed foremost commandment — an odd commandment,

when all of the life that God created depends upon death, when survival often depends upon the kill.

Society has tricked us into thinking that, by giving up our authority to kill, we will have rewards in the afterlife — while those that have convinced us of this have some pretty fine rewards in this life. No matter that we are abused. No matter that society has arbitrarily stepped between us and the free life and forces us to work at its tasks. No matter that it browbeats us and threatens us. No matter that it is destroying the natural world so that soon we will not even be able to survive without its machines and chemicals. No matter that we are beaten by police and robbed by seizure laws. No matter that we are allowed no control over our own bodies or children. No matter that we are forced to live every facet of our lives by society's institutional standards and programs.

We are entreated to change this system, if we so desire, by participating in the system. Play our game, it whispers coyly, and you might just win. Yes, we own the game, the government/industrial/religious complex admits. We invented the game. We change the rules whenever we wish. And if, as in the case of Kennedy, or King, or Lincoln, or Peltier, or countless others not as well remembered, you get too close to winning, we will just kill you or put you away for good.

But if you don't play the game, if you step outside of its hypocritical rules and take matters into your own hands, then you're the bad guy, and then they can hold you up to the other players and say "See what happens when you don't play the game? See what happens when you don't follow the rules?" Then all the other players are frightened into obeying the program they intuitively know is false.

Society — in particular, our government — does not play by the rules they have set up to remove us from the law of the jungle. To extract a Noriega from Panama, or a Hussein from Kuwait, they will lie, kill, invade, and break every law and rule in the book. They regularly ruin the lives of countless citizens, citizens who then look around in amazement when their pop-tart world is crushed and say "That's not fair! You can't do this!", after they have been beaten, or falsely imprisoned, or had all their possessions seized without due process or even an indictment.

Society can do this with virtual impunity because they know how we abhor the thought of killing — and of dying. We fear losing what little freedom we have. The thought of killing so violates our socially-

programmed code of right and wrong that we can rarely do it without losing our minds, or going though some kind of breakdown. Killers invariably see themselves as evil, or develop labyrinthine justification and blame corridors in their minds.

Society and government have done a damn fine job of extracting our teeth and claws without really even disarming us by instilling within each individual the spectre of guilt, shame, and God's damnation. As long as *we* shy away from the extreme, *they* have the upper hand. It's time for *us* to reclaim our inviolate, ultimate authority in life — the *kill* — and use it, wherever we deem appropriate. Without it, *they* know we are ultimately bluffing.

The Oppressive Nature Of Law

There exist few who would openly challenge the value of law in society, the necessity of which is almost a given, viewed by many to be as natural as gravity or inertia in the scheme of mankind's existence. Even those groups that are persecuted by the law attempt to use it for their release or benefit, not understanding that every new law on the books can and will be redirected against them by the power structure. Even the Native Americans and African Americans that came from powerfully spiritual and individualistic heritages try to dance with the devil of White European society, attempting to install protective or balancing statutes by forming power lobbies to fight for their "rights."

Law comes from what I call the "shark" question in human behavior, a question which rears its head in virtually every interview I ever do. It goes something like this: "If there were no laws, what would prevent those truly evil, violent people from wreaking havoc upon the rest of us? What would stop these people from subjecting the rest of us to their tyranny?"

Usually, my response is that, yes, there are sharks in the world. There are cougars and lions and black widow spiders. Problem is, if you do away with those predators, the whole balance of nature gets upended and then you're looking at some serious environmental problems that make the original predator question pale in comparison.

I would like to go a little farther now, since I have found it to be the primary question facing a society based on radical individualism as

opposed to institutionalized law. We have been so indoctrinated into believing that law is necessary that we don't even question what effect "law" actually has on us.

There are those among us who are very cunning, and could be called "mental sharks," unbound by ethical or moral constraints. Let us journey to a symbolic forest, full of animals, where one of these mental sharks will be played by the fox. The fox notices that all the other creatures are afraid of lions, so he convinces all the citizens of the forest that life would be a lot better, and everyone a lot happier, if they could make the lions stop hunting and killing.

All the other animals agree, and they try to convince the lions that it is "evil" for them to be lions. Some are convinced, but others are not. The fox quickly convinces the other animals, and the converted lions, that since the majority of the animals want this law in place, they have the right to force, by whatever means, the "renegade" lions to quit their behavior, even if it means executing them.

They get the badgers to build prisons, round up the renegade lions, and imprison them, killing any that will not submit. The fox then convinces the forest animals that he, his badgers, and the converted lions are so busy protecting them from the "lion threat," that they have no time to hunt for their own food or build their own homes. The other animals agree, and another law is passed that forces certain members of the forest society to spend part of their time taking care of the animal bureaucrats.

Since some of the citizens balk at being forced to do things they do not want to do, another vote is taken, and the tamed lions are sent out to enforce the rules; any that break them are told they will be sent into the badger-cages with the lions.

Soon, another sly creature, the raven, sees opportunity in this arrangement and befriends the fox with gifts and flattering praises. "If you will get them to build my nest for me and bring me a fresh supply of worms each morning, I will flit through the treetops and listen, as my ear is sharp like no other, and I will tell you if any grouse or grumble at the rules. You don't want any rabble-rouser spreading destructive rumors that could threaten the peace of the land. Why, just today I overheard two squirrels chatting, saying that since the lions had been locked up, there were too many foxes and deer in the woods, eating all the food!"

The fox thinks this over, and decides that it would be best for all, and implements the new rule, telling the other animals that there are those that would free the lions and they must protect themselves from the destruction that would follow.

A few months later the folks of the forest are feeling hungry and anxious, because winter is coming and there is little food (what with the forest population being so overwhelming these days). The fox, his advisor foxes, the badgers, and the state lions have been very busy building cages, keeping order, and rationing food.

The hawk pays a visit to the fox, telling him of a land to the far south where there is plenty, but the animals there don't believe in locking up the lions. "If we organize our lions, and our stags, and our rams, we could take their land and show them the benefits of our system," the hawk says.

"We will need a new law," the fox muses, "one that gives us the right to take what belongs to others if we need it for our survival. We will call it the Resource Seizure Law."

There will always be the sharks. The only thing law does is give the sharks, the ravens, the hawks, and the foxes more and more power over the rest of us. They can turn every law we enact against us, for their own profit, to further secure their position or increase their strength. The only way to limit their power is to keep power at an individual level.

Law is simply the tool of those that would oppress; fear is what they use to trick us into accepting, nay, *demanding* their insidious "protection."

God's Will

For those of a particularly religious or New Age philosophy, it might be hard to combine the concepts of personal unlimited freedom and authority with the *will* of an Infinite Entity, or God. What if the two don't coincide? What if what we want is not in the best interests of all concerned, especially in the case of killing and stealing, supposedly in direct conflict with the wishes of our Judeo-Christian God (ignoring, of course, that God's apparent approval of killing Muslims and stealing their land in the Middle Ages, and the slaughter of virtually the entire Indian nation and the theft of an entire country on this very soil in the eighteenth and nineteenth centuries)?

The concept of God's Will changes with the desires of those in power. Right now, it serves the interests of those that govern us to promote a "God's Will" full of subservience, kindness, peace, love, and obedience. Accepting such an attitude is a rejection of the obvious construction of creation and amounts to denial and self-victimization. We desire that there be some ultimate force outside of ourselves that makes final determinations and decisions and protects us from having to face the beast of the real world and our own ultimate power. That way we maintain a conceptual fail-safe device; if we hit a snag, or can't get what we want, we can ultimately say that *man proposes, God disposes*, and relieve ourselves of the responsibility to solve the inner problem that has manifested as a "snag."

In many ways, "God" is our ultimate crutch. Though we are obviously living within an Infinite Entity, and are ourselves an Infinite Entity, there is nothing that is denied us except that we refuse it. If we were denied anything by God, then how could we possibly know where the line was drawn? We could then blame every failure or inability on the Will of God, and there would be no way toward freedom — how would we know if we were vainly beating our heads against a God-imposed limitation, or fighting a really deep inner problem?

Any imposed limitation would necessarily be an arbitrary, capricious, unneeded rule — is the Infinite Entity bound by some kind of restraint that cannot provide all with the perfect manifestation of their desires? Is there a supply problem in its infinite abundance, or space requirements that must be considered? The concept that all entities cannot have everything they want inherently means there is some kind of limitation on the Infinite Entity. If that is true, then we are all eventually doomed, because at some point the resources, no matter how great, will be used up and creation will die out.

"God's Will" is a human-imposed justification for situations hard to resolve; it is an intellectual impossibility that we could want something that is against God's supposed Will. How could thought processes made of the stuff of the Infinite Entity, programmed by the Infinite Entity, and conditioned by that being *possibly* contain anything against its "Will"?

If the Infinite Living Entity is infinite (and it must be, for what would lie outside of its possibilities?), then there are no rules, no laws, and no imposed Will of any kind — any such limitations would prohibit the very premise of such an Infinite Being. *Any limitation,*

physical, mental, spiritual, or other, whether a boundary of space, behavior, or thought, prohibits creation from being infinite in nature. Any such constraint assumes that God is imperfect and must use restraints in order to make its "plan" or design work properly.

The design of creation cannot be abridged in thought or deed; to violate the design inherently means there are limitations or barriers *to* violate. How can something infinite have barriers or limitations, other than those self-imposed by its constituents?

If God is truly infinite, then the concept of God's Will violates even our own rules of reason and logic. Did God not account for the desire it put in us? If God has infinite resources, why can it not provide us with all we desire? Why create the desire in a being just to say "Ulp... sorry, my mistake, you can't do that"?

The fundamental principle behind the Infinite Entity *must* be that we are *unconditionally free* and have *absolute personal authority* — anything less and we are essentially chained victims, whether to physical laws, morals, ethics, or "God's Will." Anything less and we live in a capricious *bastard* of a God, who has unlimited abundance and won't give us the *crumbs* we request, and has designed us to run into trouble after trouble. *Any limitation we assign to the Living Entity is an insult to it*, and any restriction we claim it places on us is the same as saying God has locked us in a deep dark dungeon and enjoys torturing us, even though it has enough to give us all everything we want and could grant us all unlimited power and freedom.

You see, if we are not the absolute, unconditional masters of our own fate and destiny, and if it is not us that is absolutely creating everything around us, it indicts God as inherently mean and vicious for creating a situation that we have little or no control over, a situation that for many is a horrible and miserable existence.

The only way to reconcile an infinite, abundant, perfect Living Entity with what we can observe around us is that that Entity *must* give us everything we want and demand, and that it *must* be us that is wanting and demanding whatever pain, enjoyment, or limitation we get.

Any other view indicts the Living Entity, or God, as either limited, imperfect, or mean-spirited. What a tragedy to justify our own inadequacies by blaming God, instead of assuming its perfection

and our own maladjustment. What a tragedy to live in miserable denial when we could assume the unconditional freedom and authority we already possess, and use it to create a magnificent life.

Interlude

How can we respect beings that we must steal from? Where is the ART in a world that thrives on the "kill," and how can we possibly couch the idea of reclaiming that right? Where do you get off calling God a bastard if he won't give you everything you want? And some of what is written here is self-contradictory, or at least travels down far different roads. How can it all be reconciled?

By jumping around to different vantage points, cliffs and precipices that the consciousness-grid has avoided out of fear and revulsion, we gain new perspectives. We loosen the death-grip of our old, parochial observational limitations and boldly go into the maelstrom where the stuffy and arrogant creatures of our mind cannot survive. These essays are meant to attack our sensitivities and sensibilities by showing that it is all in how you choose to look at it. Where and what we are is our choice; if we cannot accept the *kill* and the *thief*, and cannot accept the ridiculous nature of *law*, we are defining our position in creation deep within the confines of that self-imposed reality — a place where *thou shalt not kill*, where *law* is the governor, and *stealing* is an aberration instead of the fundamental process of nature.

By definition, that place is where the meek and fearful go to seek safety. We chose this place because we are weak and afraid of our own ultimate power. We searched for and found a realm where we could hand our inviolate authority over to a bold taskmaster, one that would do all our dirty work for us — as long as we agree to serve it with our time, money, work, and devotion. Then we can live in our nice and tidy world of denial, everything structured and planned and precisely governed, living justified lives and pointing the finger of blame elsewhere. Indeed, the meek *shall* inherit the Earth, because it is the reservoir for those that live in denial and self-victimization.

Might Makes Right

Good, law-abiding, value-oriented citizens are the ultimate in hypocrisy; "majority rules" and the law are *exactly* the same as being the biggest bully on the block with the biggest stick — it is only *might* that allows one group to force another to live by its own code of conduct — whether that might is mental, spiritual, physical, or financial. Those in power always claim to be in the right, or to uphold lofty and morally superior values and beliefs.

Democracy, or "majority rules," is another trick of our society to force us to do things we don't want to do. Even if we actually lived in a pure democracy (and the system we do live in is not even close), where everyone got a single vote on every subject, forcing the minority to obey the majority is no different than one man, if he had the power, forcing everyone else to do what he wanted them to — simply because he could.

Yet we have been programmed that democracy is something other than the law of the jungle, or just another form of the simple rule of "might makes right." We have been *convinced* that it is more civilized, or more honorable, than the harsh reality we would have to face otherwise, never realizing that we have just been mentally muscled into doing something instead of being physically muscled into it. Of course, our government stands fully ready to physically force us if the conceptual trickery fails.

Why is acquiescence to the numerous viewed as better servitude than bowing to might? "Democracy" is an incredible empowerment tool for those already in majority — the white European, in our society. Easy enough to live by democratic principles when you can deny voting to blacks, or women, or Indians, or any other group you choose. Or, if you then give those groups the power to vote, the powerful can fund and back candidates that will still uphold the programs of the elite.

Might makes right. It is as simple as that. Power belongs to those bold enough to assume it, to shed meek denial and claim the inner authority to do as they wish, unconstrained by the moralities we have been saddled with by the conniving establishment. The only reason we don't want to use our personal might is because we have been con-

vinced to give that right up to a larger being, convinced that this greater being is wiser or more fair than we as individuals are.

The assumption that society is more judicious in its use of power than we as individuals are can be dismissed simply by looking around with open eyes. Most of us are incapable of this, however, because in refusing our personal authority we have to hand it over to some entity, and then have to justify that decision by defending the actions of that being — no matter what action it takes, no matter how severe, how unfair, or how destructive.

Of course, taking the might in our own hand means accepting that everyone else has that right also — and we simply do not want to empower those whose beliefs do not match our own. In this, democracy is no different than fascism or communism; they all seek to lock behavioral standards in place, standards that empower a governing or policing entity to maintain the system of the majority at the expense of the individual.

By doing this, in whatever form of society or government, the majority announces their fear of change, their distrust of the individual, their belief in the imperfection of creation, their denial of the sanctity and authority of each person, and their own self-righteous arrogance. In complimentary fashion, the individual that allows a social entity to modify or restrict their behavior also displays much the same characteristics — a distrust of their own inner guidings and of the infinite entity's ability to care for them within and outside of the perceived boundaries of our culture.

The basic assumption behind groups of beings collecting into social entities and using the mental muscle of *morality*, *ethics*, and *law* to force others to their will is distrust of both the creator and of creation and the deep belief that individuals are fundamentally flawed, even evil. Paradoxically, they think that institutions created by these supposedly innately corrupt beings *can be fair and just*. How can institutions built upon the premise of inherent wickedness and imperfection yield anything but destruction, fraud, and corruption?

Might makes right, and right now the might lies in the hands of those that legislate, enforce, plan, and build on the assumption of inherent evil and imperfection. That assumption necessitates collectives that force and restrict. Only the assumption of innate perfection and harmony can create of it; that kind of assumption precludes the need

for law, rules, or police, because those forces are built into creation and cannot be abridged in thought, word, or deed.

Our own fear and distrust of creation moves us to find protection under a creature that uses those very qualities; only when fear and distrust are dismissed and authority, respect, and trust are assumed by the individual do we move out of the power of society. Only when we realize that in creation might does indeed make right, and assume our personal might back from the being we have given it to in our denial, do we begin to understand the truth.

All our pain, suffering, and impoverishment is directly due to the *might*, or individual authority, that we deny ourselves for whatever reason. God's will, morals, ethics, law, the common good — we have created a vast realm of *reasons* to abdicate our own absolute jurisdiction in creation, and therefore our own claim to perfect health, abundance, and happiness.

Denial

Helping others, healing the world, working for peace, trying to usher in a new age of cooperation and "working together" — all are aspects of denial and the assumption of a limited or imperfect creation. Helpers are guilty of the same blind assumptions that the afflicted are full of; environmentalists go about as if they had some kind of real grip on what is "good" for the destiny of the world and its processes, never giving pause to think the world is fully responsible for its own condition.

If all possible worlds do not exist to fulfill every possible individual belief pattern, then there is limitation. If we do not have immediate, unlimited access to any world, then again we have established some kind of imposed restriction. If there are any imposed restrictions, how can we ever know that we have found them? Where is the line where our will ends and "hard rules" begin, and who has the authority to proclaim this division?

If there are outside rules, or other "wills" that must be considered, then creation is not infinite and we are doomed to be forever banging our heads against the wall, not knowing if we are up against our own inhibition or the structure of creation. With rules and limitations we might as well throw in the towel and give up, because there is too

much else to consider — an infinite universe full of rules and other wills that can be endlessly misinterpreted and improperly understood.

The acceptance of the infinite nature of creation relieves us from any and all limitation; accepting the absolute nature of our own authority releases us from all victimization and confusion. Self-limitation and self-victimization together add up to one thing: *denial*. This realm is the land of denial; we have all come here, whether we are rebels, or helpers, or users, or teachers, or destroyers, or healers, because of this single common denominator; to some degree we deny our own and every other being's infinite power and authority and we deny the infinite, perfect nature of creation.

In a universe of harmonious perfection and endless abundance, who, or what, *needs* our help? Our healing? Our wisdom? Our instruction? How, but through incredible arrogance, can any of us assume we know what the rules are, what other beings "need," or what constitutes "proper" behavior?

The real question is, *why* have *we* chosen such an "imperfect" place to come? *Why* do *we* choose to remain here? The very idea of the *necessity* of enacting outer change (instead of the choice of individually-desired *inner* changes, guiding us through a perfectly reflective "outer" world) assumes imperfection and limitation.

The ultimate ramification of a universe with *any* limitation or imperfection is that we are the chained, tortured prisoners of a villainous and limited Infinite Entity; the inescapable conclusion of an infinite, perfect creation is that of unconditional freedom and absolute individual authority.

Either way, the rule of creation is *might makes right*, whether it is God's imposed restrictions or our own. Everything else — rules, laws, morals, ethics — are all the phantoms of denial and victimization, justification and blame, that other creatures use to control us and that we ourselves use to hide from the true order of life.

Becoming the ARTist gives the individual unconditional freedom to do as they wish in creation, manifesting happiness and fulfillment in all things.

Chapter Nineteen: **Summary**

In *Section I,* we established a powerful understanding of who, what, and where we are in relationship to the forces and entities around us. Terms were used to create a mythic connection with our own responsibility and authority to act according to our inner dynamic, and the way that true action immediately affects us and all of creation.

Section II has dived deep into the barriers and restrictions that fundamentally govern our ability to act upon the impulses of the inner dynamic, the ones that we ourselves demand to be in place to relieve us of our own authority, power, and freedom. Actually, it is self-imposed denial and self-victimization that brought us to this realm in the first place, apparent in the very means by which we enter and exit this realm — ignorance and powerlessness. If we cannot face the reality of absolute individual authority, then we must exist in the realms of denial.

Section I may now be understood in these terms: all of the forces and structures we are connected to actually exist within ourselves and only appear to manifest "outside." Who and what each individual appears to be is our inner concept of ourself. Every fear, or limitation, is a doorway into a part of ourself that we deny and give form to as part of a "real" world that exists outside of our physical body.

We view ourselves as beings deep within real things such as rules, ethics, morals, and laws because we fear other beings that might vio-

late our codes of conduct, when those beings are in actuality *parts of ourselves that we deny.* The power to kill, or steal, or act unethically or immorally, is something we cannot allow ourselves, so we assign that power to other entities, and usually interpret those people as "bad," while defending the rules and institutions that serve to promote our denial. Those same entities we empower in our denial, though, act according to the fundamental principle of *might makes right* — whether they are religious, social, or economic people or institutions.

Whether we admit it or not, the whole Judeo-Christian system (like most other religions) revolves around a God that has set up the rules and forces us to live by them *or else* — without doubt the principle of might makes right. The only way that God could force a choice between acceptable behavior and eternal damnation is because he or she *has the power to force us to abide his or her "justice."*

Every social system is based upon this same principle, whether it is a Democracy, totalitarianism, fascism, or communism. Whether one person or a majority forces their wishes on others, the law is still that of the jungle.

However, it is not any "outside world" that changes as we manifest our desires. That world will always exist for those that demand it. It is *we* that will move on to the creation that perfectly reflects our new construction. Only by recognizing that all which we see around us *is* us, and all that we deny "out there" is *exactly* that which we deny within, can we begin eliminating our own inner barriers and begin becoming whole, or transcending into "oneness."

In truth, any concept of there being entities or things "out there" which we must account for or be wary of is the denial of our own perfect power, authority, and the infinite nature of creation.

It is because I respect each of you as parts of me that I wish you to be free. I send this book into the unknown to spread the word of unconditional freedom because I trust creation; it is the symbolic manifestation of my sending this message into the infinite subsystems that are within my own being.

You have the absolute authority to do whatever you want. Seize it boldly, and allow no other to convince you otherwise.

It is time to leave the land of denial and self-victimization.

Last Word:
Declaration of Independence 1993

In the course of human events, when it becomes necessary for the people to dissolve the political and social ties that bind them to an unjust, destructive, and unresponsive government and society, and assume the individual rights and powers granted by the natural, observable order of Creation, an honorable respect for those affected by this decision compels the declaration of the causes of this separation.

We hold these truths to be self-evident, that the individual is created into the world with an inherent *purpose*, designed to fulfill a necessary destiny in the universe, integral to the fulfillment of the purpose of creation itself. This dynamic, inner purpose is of supreme value, over and above all else, and is in complete harmony with the natural world. The purpose of any social order or government is not to *rule* or to define the individual's relationship with creation, but to serve and promote that relationship.

When a government seeks to install and secure a certain definition of creation and the individual's place in it over the inherent design of the individual, the result is the physical, mental, and spiritual disorder so evident in the individual, society, and world today. It is then not only the right, but the obligation of the people to live according to their spiritual purpose, regardless of the restrictions and intimidations of society or the government.

The government has created an endless array of laws, ordinances, and restrictions that prevent the common individual from living a free life on the basis of his or her personal talents, reflecting his or her inner design, being forced instead to work at society-serving jobs for paltry wages that are, in turn, consumed by social obligations and codes, including "approved" housing, transportation, health codes, fire codes, inspections, licenses, registrations, fees, penalties, et cetera.

The government spends taxes without regard to the wishes of the people, wasting huge sums, granting themselves large salaries, funding research and study projects that are of no value, running on a deficit that is not condoned by the people.

Common people have no hope of aspiring to public office; the government has taken no action to prevent or abolish the current political aristocracy. The technology exists for the people to govern themselves, by popular vote, *without* representation; the government has taken no action to install this purely democratic form of self-government, seeking only to secure and protect its own power and existence.

The government has erected a multitude of offices and sent forth a swarm of officers to harass the people and pay their salaries. It has made the military and police force independent of and superior to the civil power, and imposed taxes upon us without our consent.

The government fines and imprisons vast numbers of individuals for breaching moral codes of conduct that the government has no right to define, such as those regarding prostitution, personal drug use, gambling, and sexual orientation. The legal system, which should be the last resort in confining violent individuals, is used to punish and intimidate the common people at every opportunity, affording the affluent and powerful every privilege and advantage.

In such an oppressive situation, we hold that it is both the right and the responsibility of the individual, to himself, his brethren, his world, and to the universe, to ignore the social codes, refute the propaganda of the media, and place himself above the laws that prevent his or her individual, spiritual fulfillment, taking whatever action necessary to accomplish his inner purpose. That this path will lead to conflict is unchallenged; it is often through conflict, either physical, mental, or spiritual, that true change is affected.

We, the people, by the power and responsibility invested in us as individuals and as integrated parts of creation, and through the observation that government and society is inefficient, self-serving, and destructive on every level, dissolve our affiliation with and obligations to this social order. We accept the ramifications of this action, the conflict it might create, and the reaction of society as the necessary pain and trauma inherent in the birth of a new, harmonious, and constructive system, one that recognizes the nature of creation and the individual's integrated relationship to it.

Through this declaration we announce that the individual is inviolate, that government and society have no authority or power over the individual, other than in extreme cases, such as violence, to confine him or otherwise abridge his or her freedoms. We hold that society has not the authority or wisdom to *punish* any individual for any action whatsoever, that said act of punishment assumes moral, ethical, or some other form of superiority, which society in no way holds over the individual and the expression of his or her inner purpose.

Change cannot be wrought through the courts or the political system since those institutions are the tools of the corrupt, wealthy, and powerful elements of society. An endless labyrinth of rules and codes, both written and social, and an endless array of power structures, both financial and political, prevent the common man from challenging or changing the social order through its own system.

It is because of this oppressive nature of society that we are compelled to simply abrogate our connection to it, declare our physical, mental, and spiritual independence, pledge our sole allegiance to God, and follow without hesitation that which is in our hearts, regardless of the outcome, for that is our living purpose in creation, and not that which any worldly society or culture demands.

THE END